

ENGLAND'S

First and Second 7842. 131.

SUMMONS.

Two Sermons Preached
at *Pauls Crosse*, the one the
third of *January* 1612. The
other the fifth of

UNIV. FEBRUARY 1615.

L.B.
CAMB.

By *Thomas Sutton*, Bat-
chellor of *Diuinity*, then
Fellow of *Queenes Col-
ledge* in *Oxford*.

The third Impression.

MIKAH 6. 2:

*Heare ye Mountaines the Lords quar-
rell, for the Lord hath a quarrell
against his people, and bee will
pleade with Israel.*

LONDON,

Printed by *John Norton*

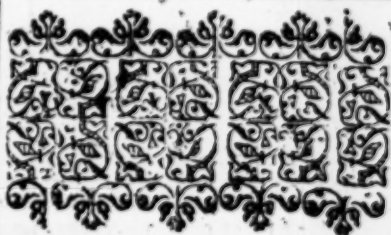
1633.



Academiae Cantabrigiensis
Liber.

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TO THE
RIGHT WOR-
SHIPFULL MASTER
Doctor Aray, Prouost
of *Queenes Colledge* in
Oxford, all felicity
both in this world
and in the world
to come,

Right Wor-
shipfull, you
may iustly maruell
At what

THE EPISTLE

what importunity
might bring my
impolished Me-
ditations so quick-
ly to the Presse,
but (being much
against my will en-
forced to let them
try their fortune
in the world) why
I should bequeath
them to your pro-
tection no man
needes to wonder
con-

DEDICATORY.

considering the many encouragements,
& continuall kind-
nesses which I haue
receiued from you,
vnto whose fauour,
next vnder GOD,
I ascribe the grea-
test part of my wel-
being since first I
came vnder your
gouernment. I know
well you haue ma-
ny learned Scribes

A 4 in

THE EPISTLE

in that Naoth,
whereof G-O-D
bath made you the
chiefe Seer; more
worthy to haue
shewne their for-
wardnesse in this
kind then my selfe
who can leaue more
learning for the
gleaning, then my
whole Vintage.

(For I am but
one of the least,
and

DEDICATORY.

and lowest amongst
all the sonnes of
my mother (yet
seeing you may
iustly challenge the
same interest in
mee, which Paul
did in Philemon,
Thou owest vn-
to mee thy owne
selfe, I am wil-
ling to discharge
some part of my
debt, if you shall
A 5 allow

THE EPISTLE

allow of this coine
and impression for
currant : and yet
euen in this , shall
I runne farther
vpon the old score,
as beeing rather
in your debt for
your kinde recei-
uing of it , then
out of your debt
by repaying so slen-
der thanks. For
I know that the
least

DEDICATORY

least Sabbath daies
journey of your
owne, is more worth
then any whole
yeeres paines of
mine : Yet am I
confident, you will
both consider my
yeeres, which are
but few, and the
time I had, which
was but short, and
my many other oc-
currences, where-
with

THE EPISTLE

with in the meane
time I was inter-
rupted, and then
accept of this for
tryall, as if it were
the extract of some
purer and better
wit. The Lord pros-
per your daies, di-
rect your heart, and
blesse all your la-
bours, to the glory
of his Name, and
the good of his
Church:

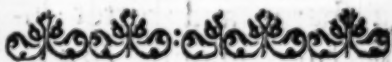
DEDICATORY.

*Church : From
Queenes Colledge
in Oxford.*

Yours in all duty
and seruice,

Thomas Sutton.





ENGLANDS

SUMMONS.

HOSEA 4. 1, 2, 3.

*Hear the Word of the Lord
ye children of Israel: for
the Lord hath a controuer-
sie with the inhabitants of
the Land, because there is
no truth, nor mercy, nor
knowledge of God in the
Land.*

*By swearing, and lying, and
killing, and stealing, and
whooring, &c.*



His whole Chap-
ter is parcell of
a Sermon, penned
by *Hosea* the sonne of
Beer, contayning in it
a

UNIV.
LIB.
CARD.

a sharpe and bitter in-
iectiue against *Israel* ,
falling of it selfe into
two faire and goodly
channels. The one an
accusation of the men
of *Israel* for their crim-
son sinnes , from the
first vnto the fifteenth
verse. The other a kind
and gentle admonition
to the men of *Judah* , to
forbeare the dangerous
paths of sinne , where-
in her sister *Israel* had
wearièd her selfe , in
the remnant of the Chap-
ter. The accusation is laid
downe in a legall and
iudiciall manner of pro-
ceeding , wherein the
Israelites are summoned
to appeare at the barre
and

and tribunall of Gods iudgements , there to answere vnto such capitall offences , as there should bee objected, and laid vnto their charge : and it containes in it foure seuerall bills of inditement , and after plaine and euident conuiction , foure seuerall iudgements against them, the first bill is contained in the two first verses, where they stand indited of want of truth, and want of mercy, &c. and the iudgement for those finnes is annexed , verse the third: *Therefore the Land shall mourne.* The second bill is contained in the fourth

fourth verse, where they are accused of two notorious and inexpressible crimes ; the one they would endure no reproofe, they were impatient of wholesome admonition ; the other, they would not sticke to reuile the Messengers of GOD, and the sentence of the Iudge against this sinne is annexed, verse the fifth : *Therefore shall they fall in that day.* The third bill is contained in the seventh vers. where saith *Zanchius* ; they are accused of palpable and grosse vnthankfulnessse ; for looke how fast soeuer the LORD heaped his blessings vpon their bodies,

bodies, so fast themselves
heaped a dead weight of
sinne vpon their owne
soules, and the iudgement
for this sin is annexed in
the end and closure of the
same verse: *Therefore will I
turne their glory into their
shame.* The fourth and last
bill is contained in the
twelfth verse, where they
are accused of spirituall
whoredome; and the
iudgement for this sinne
is annexed at the foure-
teenth verse; *Therefore
I will not visite your
Daughters when they are
Harlots nor your spouses
when they are whores:* Of
all which there is onely
one inditement, and
one iudgement compri-
zed

zed in the words we haue in hand.

So that the limbes and members of the Text must needs be two. The one Gods legall proceeding with Israel. The other his verdict and stroake of iudgement. In GODS proceeding I obserue first the summons *Heare the word of the Lord.* Secondly, the reason of the Summons; it was to debate and decide a controuersie. Thirdly, the parties who stood at variance, and these as vnequally matched as euer were earth and heauen, strength and weaknesse, or the great *Beemoth*, and the silliest worme that

that creepeth in the
chinkes of the earth: It
was God and *Israel*. God
both Iudge and Plantiffe
himselfe; *Israel* the weake
and poore Defendant.
Fourthly, the finnes
whereof they are accu-
sed; and these are eyther
priuatiue in the first, or
positiue in the second
verse. The priuatiue finnes
are three; whereof two
concerne their neygh-
bours. The first, want of
Truth. The second want of
Mercy. The third re-
spected GOD himselfe
*There was no knowledge in
the Land.*

The positiue finnes
are fise; *Swearing, Lying,
Killing, Stealing, whooring,*
and

and euery of these ag-
 grauated from two cir-
 cumstances in the text.
 First from the eagernesse
 and violence of their af-
 fection in the purfuit of
 them; for *They brake out.*
Perruperunt omnia repagu-
la, quibus contineri solent
homines à peccando; there
 was neither loue nor
 shame neither awe of
 G O D S Maiesty, nor
 the dread of his punish-
 ments, that could re-
 fraine lookkepeel them
 backe, from giuing head
 and reins vnto all bloudy
 and crying fins. Second-
 ly, from the vniinterrupt-
 ed course and continued
 practise of their sinning;
Bloud curbed bloud, euery
 little

little cottage became *Aceldema*, a field of bloud. *Finis unius peccati gradus futuri*, so soone as euer they had wearied themselves with one of these finnes, they posted with precipitant and winged hast, without all intermission of time vnto another.

Thus sinne and sinne went hand in hand, and thus *Bloud touched Bloud*.

The punishments for these finnes, which are heere lively and emphatically discribed by diuers metaphors, are two. First, the famine, where it is said: *The Land shall mourne*; as if hee should

should thus haue sayd:
The people will not
mourne for themselves,
therfore the earth (though
it bee senselesse) shall
mourne for them; it shall
mourne as *Rahel* mourned
for her children, being
robbed and stript, not
onely of her fruits, but
of her inhabitants also.
The second is the sword,
where it is sayd, *Every
one shall be cut off*: and both
of these are further ag-
grauated from the gene-
rality and extent of the
punishment; which was
to seize not onely vp-
on man who had sinned,
but also vpon the beasts
of the fildes, and the
fowles of the heauens, and
the

the fishes of the Sea :
 which last clause, that it
 should seize vpon the fi-
 shes of the Sea, doth most
 of all exagérate the wrath
 of God against them : for
 euen in the great and ge-
 nerall deluge, when man
 for sinne was swept away
 with the besome of defo-
 lation, the fishes were ex-
 empted from all punish-
 ment, as if they had beene
 a nation of another world,
 who hauing no commerce
 nor society with man,
 were not tainted with the
 fluxe and leprosie of his
 sinne : but now it seemes
 his wrath was hotter, in
 asmuch as hee threatens
 to make the fishes also
 partakers of mans punish-

B ment,

*Augustinus
 de Civitate
 Dei, lib. 15.
 cap. 27.*

ment, not that he purposed to catch the silly fishes in the Net of his iudgements, but onely that by these Rhetoricall amplifications, he might more feelingly affect and moue the hearts of the *Israelites*, both with some touch and feeling of their owne sinnes, and his punishments. Thus you see into what an Ocean of all variety and choice of matter I am now ready to wade, both as fast as God shall giue mee assistance, and as farre as the time and your Christian patience will permit; and first of the summons, which was the first thing I obserued in the accusation:

Heare

Heare the Word of the Lord,
as if in fuller termes hee
should haue sayd.

You cannot chuse
but know how careful-
ly I haue sollicitied, how
friendly I haue admoni-
shed; how powerfully I
haue exhorted, how sin-
cerely I haue instructed
you in matters concer-
ning God and your owne
peace, but my words haue
perished in the ayre, I
haue spent my strength
vpon you in vaine, and
for nothing; for how lit-
tle you haue profited, how
backward you haue beene
in hearkning, how slacke
in performing, how cold
in your zeale, how dead in
your affections, how fro-

zen in your obedience, the world can testifie vnto your face. I haue wooed you with loue, but you neuer regarded; I haue wooed you with teares, but you neuer sorrowed; I haue wooed you with promises of rewards, but you neuer beleeued; I haue shaken you with menaces and threats of death and blood, but you neuer suspected that any of these euils should come vpon you: Mercy hath stood and knockt at your gates, but she hath beene repelled; Iudgement hath laid siegeto the walls of your houses, but you haue not beene humbled; the siluer trumpets of Heauen,
and

and the watchmen of *Israel*, haue rackt and stretched their voyces, they haue filled their mouthes with ruthfull *Elegies* so passionate, as might haue wrung a streame of teares from a heart of Iron; but you haue laughed them to scorne, you haue esteemed their words but as an empty sound, and their persons as the refuse and vassals of the earth: wherefore we cease from hence-forward to speake vnto you, we will waste no more strength vpon you; but withall know, that the Lord will debate the matter with you himselfe: he sees that his *Ambassadors* cannot

preuaile by preaching mercy, therefore this dreadfull Soueraigne will come himselfe to passe his iudgement; vnto which iudgement by vertue of a commission from the Court of Heauen, I warne and summon you, *Heare the word of the Lord.*

When the
Preacher
preuailes
not, GOD
begins him-
selfe.

From whence issues this poynt of Doctrine: *That if the Ministers of God, haue long and long contended with a people, to worke their conuersion, and cannot preuaile, then will the Lord take the matter into his owne hand, and prosecute the cause with affliction, and iudgement.*

For prooffe whereof, you
shall

shall not neede to wade
farre into the Christall
Riuer of Gods Booke.
Stand but a while vpon
the brinke of this siluer
streaming *Siloam*, and you
will all confesse with *Ar-
chimedes*, as if your selues
had beene downe in the
water; *Euphrates, Euphrates*, we
haue found the propositi-
on true, and the Doctrine
found.

When God had ope-
ned the flood gates of his
loue, first in the admira-
ble worke of mans creati-
on, changing him from a
little modell of slime, into
a glorious substance: se-
condly, in the propagati-
on of Man, increasing his
seed as the Stars of Hea-

uen: thirdly, in gracing
Man with domination
and foueraignety ouer all
his creatures: fourthly, in
crowning man with the
highest perfection, and
beauty of temporall de-
lights? Thus purposing
to winne his affection, and
to binde him for euer,
to performe homage, and
due allegiance vnto him;
but still perceiuing that
these blessings made
them grow rather wan-
ton then thankfull, that
they turned the dew of
his graces into a rancke
pasture to fat themselues
in sinne; that the Oyle
of his mercy made them
more actiue, and nim-
ble in feates of impiety,
that

that the strength of his creatures made them more strong to giue head and raine to open rebellion, in the end Hee thus resolved against them in the sixt of *Genesis*, the third, *Lo iadon ruchi.*

My Spirit shall no longer strue with man : which Text the Rabins haue so foulely mangled that it were but folly to relate their inforced expositions. I rather embrace the iudgement of *Luther*, and *Peter Martyr*; and then the sense is pregnant for our purpose: *My Spirit shall no longer strue with Man*; that is, I will not endure that my Word should still bee preached

Gen. 6. 3.

*Lutherus.
p. Martyr.*

ched in vaine vnto them :
as if in more ample forme
of words hee had sayd,
they might long since
haue learned of *Methu-*
salem and of *Lamech*,
and yet they haue some
time and respit to learne
of my seruant *Noah*, how
to possesse their soules
in peace : but if they
will not bee reclaymed,
then I will trouble my
seruants no longer in woo-
ing and solliciting them,
but after the prefixed
time of an 120. yeeres,
I will come my selfe in
the fiercenesse of my
wrath with an *Alpheu*,
and inundation of water
in the one hand, and a
besome of desolation in
the

the other, to purge this *Augeum stabulum*, which is the harbour of their sinnes. Thus when *Noah*, whom the Spirit of GOD hath stiled a Preacher of righteousness, had vsed his diuineſt, and most powerfull Rhetorique; sometimes as a *Pericles*, thundring; sometimes as an *Apollon*, powerfully perſwading; sometimes like a *Demosthenes*, sweetely pleasing; sometimes like a learned *Tertullus*, strongly conuincing the old world of disloyalty vnto GOD. And yet all these painefull Sermons prooued but like paper bullets shot against a brazen wall; then began

gan the Iudge of all the world to stirre vp himselfe like a man of warre, to muster vp his seargeants of death, to discharge whole vollies of plagues so thicke vpon them, that ere euer hee could be brought to stay his hand from striking, the whole earth might haue complayned and mourned with *Rahel*, that the greedy wombe, and belly of the Sea, had swallowed and entombed the carcasses of all her children in one day, *Genesis 7.22.*

Thus righteous *Lot* for many yeeres together wrastring with *Sodome*, sometime like a sharpe
Satyr

Satyr whetting his stile
with bitter and tart *Iambicks* to dismay and
grate their vnrelenting
hearts: sometimes sweet-
ning his discourse with
hymnes of comfort, in-
termingling gracious pro-
mises of the ioyes of
Heauen: sometimes stea-
ling into their hearts and
attentions by pleasing
descants, and sometimes
deading and appalling
their wanton counte-
nance, by shewing them
the vgly visage and
frightfull portrayture of
their sinne, by opening
the doores and darke en-
tries of Hell, by exag-
gerating the wrath and
fiercenesse of a reuenging
God

God, by frequent and vehement ingemination of a spirituall *Caucasus*, wherein they should bee chained foreuer like *Prometheus*; of a Iudge before whom they should stand with feare; of a iudgement and sentence vnder which they should sinke with vtter despaire; of a Hell and a Tophet, wherein they should frie, till eternity it selfe should haue a period: when thus hee had vexed and wearied his righteous soule, and like a burning lampe had wasted his marrow, and fatnesse with a sollicitous and tender regard of their welfare, and yet with all
his

his labour could not pull
 so much as one soule
 out of the fire, with all
 his strength not breake
 the heart of one sinne,
 with the sling of *David*,
 not wound the head of
 one *Goliath*: with all the
 rich armory of GOD,
 not so much as snape or
 coole the heate of one im-
 piety. Then the Lord
 began to buckle, and
 ioyne forces with them
 himselfe, to draw a sword
 like the sword of *Saul*
 or *Gedeon*, which ne-
 uer returned empty from
 the blood of the slaine,
 and the fat of the migh-
 ty, hee p^rettyed but a
 while with the clouds of
 Heauen, and they without
 de-

Gen. 19. 24.

demurre of time vnited
their forces, melted and
resolved themselues into
a sudden and violent
storme, not of water,
whose violence their
sumptuous buildings
might haue abated; but
of fire, which is vnresist-
able, and that mixt with
brimstone, which both
increased the heate, and
made the torment more
distastefull. Thus *Moses*
wrestles and combates
with *Pharaoh*, sometimes
charging him in the
Name of God to let *Israel*
goe: sometimes confoun-
ding him and his force-
ers with miracles: some-
times striking him and
his whole land with such

vncoth, and fore diseases,
as might eyther haue broken
or bowed a heart of
yron and a face of brasse,
but still hee hardened
his face like a stone, and
would not perceiue, hee
muffed his eyes like *Ta-
mar*, and would not see,
hee made his conscience
like a smooth pauement,
whereon the heauiest
iudgement which *Moses*
thundred, the strangest
miracles which hee
wrought, the waightiest
plagues which the rod
of the Almighty inflicted,
left no marke nor
impression; The turning
of all their water
into bloud, could not
wring one drop of water
from

from his eyes ; the common plague vpon all the beasts of the Land, could not kill one sinne in his heart , all the cold showers of haile could not abate or coole his heate and rage against the *Israel* of God, the Sunnes drawing of a blacke maske before her crimson face could not perswade him to plucke the vizard from his crimson finnes ; the killing of the first borne in all the houses of *Egypt* , could not kill the strength of sinne in his owne *Egyptians* : and therefore when the Lord saw that *Moses* was too weak a combatant for such a potentate, he tooke the
cause

cause into his owne hand,
and plied him close with
iudgements : First, daun-
ting him with feare, and
then opening the belly of
the Sea , which swal-
lowed him aliue. *Exod.*
14.20.

To this purpose hearken
you how the Prophets
complaine of *Babel, Ierem,*
51.9. Wee would haue
cured her, but shee would
not bee cured : come, let
vs all forsake her. How
many passionate Sermons
may wee thinke that the
Prophets had made ?
How many feruent pray-
ers had they tendered ?
How often had they
knockt at the dores of
their hearts by powerfull
exhortation

Ier. 51.9.

Zwingl. &
Hugo:

exhortations? How often had they knockt at the dores and windowes of heauen by supplications, before they would giue her ouer, or leaue her to her selfe to sinke or swimme? Zwinglius and Hugo Cardinalis make this place very strong to backe the point in hand. It is (say they) the appeale of all the Prophets to the court of heauen, *Cum enim inter Prophetas non esset, qui Babylonii fastum comprimeret, eius ultio ad Dominum delata est.* When all the Balme in *Gilead* could not cure her, then they left her deplored and desperate to fall into the hands of G O D, and when the
tongues

tongues of his Prophets
 were wearied with crying,
 and their soules fainted
 and failed with labouring,
 and their spirits groned
 being euen tyred with
 wooing and entreating,
 and for all this shee made
 this the burden of her
 song , *Nolo sanari* , I
 will not bee healed :
 Then the LORD cal-
 led for *Medes* and *Per-*
sians to bee the hammer
 wherewith hee might
 breake ; for the Kings
 of *Armenia* and *Scythia* ,
 to bee the arrowes of
 his quiver , wherewith
 hee might cleave ; for
Cyrus and *Darius* to bee
 his glistring Sword ,
 wherewith hee might
 ga sh

Stephan. in
apolog. pro.
Herodoto.

gash and slice their flesh, and to weede them man after man out of those *Elifian* fields, and *Hesperian* Orchards, wherein they were planted. *Stephanus* in his Apology for *Herodotus*, reports of *Tamberlane* that warlike *Scythian*, that whensoever hee besieged a Citty, hee first displayed a white flag in token of mercy; the next day a red flag, menacing and threatning bloud; the third day a blacke flag, the messenger, and ensigne of death; a right parallell with the methode vsed heere by God himselfe: His white flag, I call those bands of loue, those conditions of

of peace which G O D is
faine to entreate at the
hands of sinners: His red
flag of correction, I call
those grating 'corraſiues,
and aſtoniſhing iudge-
ments, with which the
Ministers of God ſo often
uſe to breake the hearts
of ſuch men, as with
Jonas haue ſuffered them-
ſelues to bee ſurprised
with a lethargy of ſinne,
and when Gods Heralds
haue worne themſelues
out of breath with long
displaying the two flags,
and cannot preuaile; then
the Coronell himſelfe,
whoſe Chariot is the
wind, takes the blacke
flag into his owne hand,
themſ. and wals them
round

round with feares and
terroures , hee giues his
Sword a charge to eate
vp their flesh , and his ar-
rowes a charge to drinke
vp their bloud , and his
iron rod a charge to breake
them like clay , and the
stars a charge to fight
with them as they did
with *Sisera* , and the
Earth a charge to swal-
low them as it did *Korah* ,
and death a charge to
mow them downe like
grasse , till there should
not remaine one man
aliue to bury another.

Which one point will
bee our guide to three
Heauenly meditations ;
and euery one of these a
soueraigne remedy , and
antidote

antidote against some
sinne.

Vsa.

The first, a wound
and terrour to the heart
and conscience of all such
as make a skoffe and
a iest at the threat-
ning, which the Mini-
sters of God denounce a-
gainst them for their sins.
For doth the Preacher tell
the adulterer that he shall
neuer see the Kingdome
of God, and will not hee
yet leaue off his dallying?
doth hee tell the oppres-
sing Landlord, and the
Vsurer that they shall ne-
uer looke God in the face
with comfort, and will
they not yet leaue of their
grinding? doth hee tell
the vnconscionable Law-

C yer

M. B.

yer, that the Lord is angry with him for his needlesse demurs, for suffering poore country clyents to pleade so long at the barre, till the boxe goe with all the gaines, and will he yet spinne out the suite so long, till the clyent want weft to bestow vpon him? doth the Preacher tell the generous and noble buddes of this Land, that your profane and obscene stage plaies doe proue the inexpressible stayne and dishonour of this famous City, the noysome wormes that canker, and blast all hope of grace and goodnesse in the blossomes, that they doe so weaken and emascul-

masculate all the seeds
of holinesse by a flie
and bewitching insinua-
tion, that whereas they
are planted in these nur-
ceries of the Law, to
bee fitted and enabled
for the publike good,
and for the continuance
of the glory, and hap-
pinesse of this King-
dome; they licentiously
dissolue into vngodly
and wanton pleasures,
and then all hope of their
euer doing good eyther
vnto G O D, or vnto
his Church, or vnto their
Countrey, melteth as
the Ice before the fire,
and floweth away as vn-
profitable waters: and
will they not yet cease

to flocke vnto such wanton Theaters, and there to spend their goods to no other purpose but to set their owne lusts on fire, to vphold Schooles of lewdnesse and of sin, to maintaine men of a corrupt life, and dissolute behauiour in a calling no way warranted from GOD? Let all these cast eye vpon the Doctrine which I haue deliuered, and it will let them know, that if they refuse to bee reclaimed from this trade of sinne by the mouth of the Preacher, then the Lord will make it his owne quarrell, and whatsoeuer the Preacher hath

hath threatned out of his booke, the Lord will repay it seuen fold into their bosomes.

Secondly, this poynt discries the infinite and boundlesse mercy of God, who often shewes vs his bow, but takes neyther string nor arrow into his hand ; who will neuer begin to chide, [till first, by the mouth of the Preacher hee haue wooed vs with loue ; neuer strike till first by the mouth of the Preacher hee hath shaken his rod ouer our heads ; neuer begin to leauy his men of warre till first by the mouth of the Preacher, hee haue entreated and

2

offered conditions of peace; neuer spoyle before he haue often spared; neuer smite till he haue cited; neuer condemne till haue often conuicted; that man might bee left without excuse, and renew no Plea of false imprisonment.

34

Thirdly, this Doctrine is a wholesome caueat for all the inhabitants of this Land, to yeeld obedience to the Preachers exhortation, and by repentance to conclude a present peace with GOD; before the Lord bee so highly incensed, as to send out a prohibition to make his Ministers surcease from entreating, that him-

himselfe may ioyne issue
in the Court, and wage
the Law himselfe, that
where Preachers cannot
preuaile by intreating,
himselfe will preuaile by
commanding your con-
fusion. You are at this
day, and long haue beene,
the astonishment and
wonderment of all the
world. GOD hath o-
pened the windows of
Heauen wider, and offe-
red more grace vnto you,
by the preaching of the
Word, then to all the
Nations vnder the cano-
py and roose of Heauen.
He hath sent his Messen-
gers the Prophets, like
Noahs Doue, with euery
one an Oliue branch of

peace in his mouth, to
begge, and purchase a
diuorce betwixt you and
your sinnes: hee hath
sent his messengers the
Angels, with their swords
halfe drawne, to winne
your affection, and to
winnow and sift all the
branne, I meane vngod-
linesse and prophane-
nesse from amongst you.
What meanes could the
LORD haue vsed for
your conuersion that hee
hath not already vsed?
so that if you still persist
in your gray and ancient
sinnes: if the Preacher
thunder, and you not
mooued: if the Prea-
cher beseech, and you
not touched: if the Prea-
cher

cher threaten, and you
 not humbled: know this
 for certainty, that ere
 long, the ancient of daies
 will harrow vp your flesh,
 and plow vp your skinne,
 and spend vpon you all
 the plagues and botches
 of *Egypt*, till you bee
 turned like *Sodome*, in-
 to a fenne, like *Babylon*, in-
 to a Cabbins for Dra-
 gons and Ostriches; and
 like *Moab* into a plaine:
Et barbarus has segetes,
 this frutefull *Canaan* and
 this little *Naioh* wherein
 wee are planted, bee gi-
 uen for a prey and posses-
 sion to strangers. Thinke
 not that hee forgets
 you because it is long be-
 fore hee strikes, *Hannibal*

C s

had

*Plut. in vita
 Fabii*

had no reason to thinke
•*Fabius* a dastard, because
he was slow in marching,
nor that besieged City
in *Curtius*, to call *Alex-*
ander a coward, because
hee was more ready to
shew his clemency in
sauing them aliue, then
his manhood in conque-
ring of them. And so
from the *Summons, Heare,*
I should passe to the par-
ties summoned, The chil-
dren of *Israel*, but that
my meditations are in-
tercepted, and I am con-
tented to take view of
an other Doctrin by
the way as I goe, of-
fering it selfe vnto mee
from these words, *The*
Word of the LORD, and
is

vse.

God. Which poynt will
one day bee sure to rise
vp in iudgement, a-
gainst all such as openly
despise, or but little regard
the Lords Message. *Bone*
Deus in qua nos tempora
reseruasti? Into what a
miserable time are we fal-
len, when each crafty
Achitophel shall haue at-
tendance when hee spea-
keth; and euery fillable
of his discourse, as if
it were penned at *Delphos*,
shall passe currant tho-
row the world for an Ora-
cle? When euery histrio-
nicall *Orpheus* shall bee
able to draw stones and
towers after him when he
acteth? When euery
proud *Herod*, who hath no-
thing

thing in him to commend him, but his gaudy attire, shall yet haue all the applause, and his words accounted as the voice of God not of man? *Vox illa hominem non sonat*: But for *Esay*, he may speake till he bee hoarse, who will be- lieue him? hee may lift vp his voice like a trumpet, who will heare him? *David* may play sweetely vpon his instrument of ten strings; and the Prea- cher descant heauenly on the tenne Commande- ments, and yet who is in- amoured with the melo- dy of the one; or reformed according to the other? *Paul* may be rapt into the highest Heauen, Preach nothing

2 Cor. 12.

nothing but saluation, slip
 not a phrase which is not
 sweetly enterlaced with
 heauenly eloquence, paue
 them the readiest way to
 those ioyes which are vn-
 speakeable ; yea euen
 thrust this *Ariadnes* thred
 into their hands ; few or
 none that will regard
 him. Thus are Gods
 Heraulds, esteemed no
 better then *Cassandra's*
 prophesies ; his Embas-
 sadors worser then *Iusti-*
nians Orators, *Καθ' ἑαυτὸν*
κατὰ τὴν φύσιν, such members as
 the world might well
 want, the refuse of men.
 Question but a word with
 those despisers, and all
 the apology they pretend,
 all the rubbe they make,
 is

is the bad and corrupt life
of many Preachers : this
is it that makes them re-
fuse to heare, and puts
them out of all conceit
with the message they
deliuer. I hope I shall
drue them from this hold,
and satisfie their obiecti-
on with a word. Know
then, that when thou
settest foote within the
doore of Gods House,
thy intent and purpose
should bee, to haue thy
sinnes opened, thy ma-
ladies cured, to take spi-
rituall Phyficke, for the
remedy of some langu-
ishing disease which
would eate vp thy soule.
Wilt thou then be sow il-
full, as to refuse the soue-
raigne

raigne medicines, because thy Physition is sicke of the same disease that thou art? Wilt not thou bee cured by this Physition, because the Physition cannot cure himselfe? What would GOD haue sayd to *Noah*, if hee had refused to saue himselfe in the Arke, because the men that made the Arke for him, were drown'd themselves? Will not you goe on the readiest way to Heauen, because hee that is your guide and Pilot runnes counter himselfe? What though the water it selfe bee not so cleane as thou wouldest haue it, yet it will purge and cleanse thee;

thee? And what though
sometimes the life of the
Preacher bee not so spot-
lesse, as it might bee
wished? yet the message
which hee bringeth, the
Word which hee prea-
cheth, the way which
hee poynteth out, is the
way of life; bee his life
neuer so wicked; his
heart neuer so foule with-
in him; the words which
hee hath vttered will bee
sufficient to cast and
condemne thee at the last
day.

Wee reade that *Eliab*
was well contented to be
fed and nourished by the
mouth of Rauens, birds
as rauinous and vncleane
as any other; where-
as

1 Kings 17

Stella vpon
Lukc 10.

as God could haue fedde
him by the mouthes of
farre cleaner birds. A
good caueat for vs (sayth
Stella vpon the tenth of
Luke) neuer to refuse the
foode and diet of our
soules, through the ves-
sels wherein it is carried
be both vn sanctified and
vncleane. The Rauens
were vncleane birds, but
the meate which they
brought was wholesome
and the case being all
one, why should a man
refuse the glad tydings
of saluation, or stop his
eares at the voyce of the
skilfull charmer, because
the messenger that brings
the tydings, is ouerta-
ken with some knowne
sinne

sinne ? Or because hee
that charmeth, stancheth
not the issue of his owne
corruption ? I might en-
large the poynt both from
S. *Augustine*, in his fourth
Booke, and fourth Chap-
ter against the *Donatists* ;
and from S. *Bernard* in
in his 66. Sermon vpon
the *Canticles*. But I re-
member that I haue farre
to goe and little time to
spend ; wherefore I one-
ly adde this short caution
and proceede. Beware
you murmure not against
the Preacher of the
Word, lest it bee iustly
sayd to you, as *Moses*
sayd to *Israel*, *Non est*
murmur contra nos, sed
contra Deum : Your mur-
mure

Aug. Cont.
Donat. l. 4.
cap. 4.
Ber. in Caut.
Serm. 66.

murre is not against vs,
 but against the Lord,
Exod. 16. 8. Despise not
 him that preacheth the
 Word, least it be sayd
 vnto you, as *Paul* told
 his *Thessalonians* : οὐκ ἀφρο-
 νιστέτε ἀλλὰ τὸν θεόν, you de-
 spise not man but God.
 Deale not fraudulently
 with him that hath a
 charge of thy soule, lest
 it bee sayd vnto you, as it
 was to *Ananias* and *Sa-
 phira*; you haue not dealt
 wickedly with man, but
 with God, *Acts 5. 4.* And
 so I come to the parties
 heere summoned to the
 Word, *The children of
 Israel.*

By *Israel* (sayth *Zan-
 chius*) we are especiall to

understand, those tenne Tribes, which reuolted in *Ieroboams* time, from the regiment of *Iudaea*, and our Prophet stiles them not barely *Israel*, as *Iunius* and *Trimelius* render it : but *Bene Israel, Israelis filii* Sonnes of *Israel*, who was mighty with God, meaning to put them in mind of their fathers vertues, that this commemoratiue might bee an argument to bring them home to their fathers foote-steps, and to aggrauate their shame, that hauing so religious parents, themselves prooued such notorious and shamelesse Apostataes : from whence amongst others, I haue made

made choyce of this
Note.

Good chil-
dren must
follow their
fathers ver-
tues.

2 Kings 18.

2 Chre. 34.

Good and vertuous
children bee loath to de-
part from the good ex-
ample of their parents:
So wee read of *Iehosaphat*,
that hee made it his care
to walke in the steppes
of *Afa* his father; the
first of the *Kings* at the
22. Of *Ezekiah*, that he
walked in the same steps
that *Dauid* his father had
done: Of *Iosiah*, that he
turned neyther to the
right hand nor the left
but walked precisely in
the way of his father.
This was a high com-
mendation that *Paul* gave
the *Thessalonians*, 1 *Thess*
1.6. And a commenda-

tion

tion which GOD gaue
the *Rechabites*, promising
that hee would crowne
them with a hopefull po-
sterity, because they fol-
lowed the godly example
of their father : *Verily*
Jonadab the sonne of Rechab
shall not want a man to stand
before me for euer, Ier. 33.
And *Isay 51. 2.* G O D
thus speakes to *Israel* ;
Consider Abraham your fa-
ther, and Sarah that bare
you ; they were zealous
of my glory, be not you
so cold. These were bur-
ning and shining lampes,
bee not you like blacke
clouds and emblemes of
darkenesse. *Abraham* re-
fused not to sacrifice his
sonne : looke on him, and
refuse

Scipio Afri-
canus.

Cesar.

Selymus
Turc. impe-
rat.

refuse not to sacrifice thy sinne, and vncleane affecti-
ons. *Sarah* obeyed *Abraham*, and called him
Lord; and *Israel* thou art
Gods Spouse, therefore
obey thy G O D, and
worship him as Lord one-
ly: Which vertuous imi-
tation, not onely Chri-
stians, but Heathens haue
embraced. *Scipio Africa-*
nus accounted it no small
disparagement for him
to walke one foote awry,
from that course of life
which *Cyrus* in *Zenophon*
had gone before him. It
was the height of *Cesars*
glory to walke in the steps
of *Alexander*, Of *Selymus*
the *Turkish* Emperour to
walke in the steppes of
Cesar;

Cæsar; And of the *Arabians*, to imitate the life and profession of their fathers: as *Strabo* in his sixteenth booke, and out of him *Sabellicus* in his sixt booke of examples and first Chapter.

Strabo l. 16.
Sabel. l. 6.
Examp. c. 1.

Which poynt should bee a good encouragement for all sorts of men, to make themselves rich in the workes of mercy as their forefathers haue done. An encouragement for Princes to follow the example of *Phineas*, to bee zealous for the Lords sake. An encouragement for States and Potentates, to follow the example of the good Centurion, in shewing their
D loue

Vsa.

Numb. 25.

Luke 7. 5.

loue vnto this Nation, and building vp the Church of G O D. An encouragement for Ladies and Matrons, to follow the example of *Abigail*, to encourage and relieue all such as fight the LORDS battell. An encouragement for reuerend Bishops, to follow the example of good *Elisba*, in prouiding for the Prophets. An encouragement for Iudges, to follow the example of *Othoniel*, in sauing and shielding the poore and impotent from the yoke and seruitude of greater personages. An encouragement for Lawyers to follow the good example of

1 Sam. 25.

2 Kings 6.

Iudg. 3. 9.

of *Elias*, in standing vp
to pleade the LORDS
cause against all the fa-
uorites of *Babylon*, 1 *Kings*
18. An encouragement
for rich and wealthy Ci-
tizens, to follow the ex-
ample of *Zachew*, in o-
pening the bowels of their
compassion to the afflic-
ted members of Christ
Iesus, *Luke* 19. 8. An en-
couragement for Courti-
ers, to follow the exam-
ple of *Nehemiah*, in re-
dressing their contempt of
Gods Sabbath, *Nehem.*
13. 22. An encouragement
for all men, of all men,
of all estates and condi-
tions, that if they haue
found and espied in their
parents, or other holy men,

or precedent ages, any one vertue that was eminent, any one gift that was commendable, any part or quality that was admirable, and excellent, that they should affect and imitate: but alas, it is now the open shame of our Land, and a scarre in the face of our gentry, that they are become such as *Plutarch* taxed in the life of *Alexander*, readier to imitate his foule deformities, then his valiant attempts, or *Platoes* crooked shoulders, sooner then his diuine discourses, or *Aristotles* stammering speeches, sooner then his profoundnesse and depth of reason; and in-

in stead of imitating their
ancient vertues, they imi-
tate nothing but new
and quaint deuices. They
are full of strange chil-
dren, sayd *Esay* 2.6. which
place if I might bee bold
to allegorize, or follow
our English marginall, I
would call their strange
children, their strange de-
uices; their brainesicke
imitation of the fanta-
sticall outside, and in-
ward corruption of all na-
tions. Is it not a wonder
to thinke that the world
should bee come to the
age of almost fixe thou-
sand yeeres, and yet be still
in child-bed? and euery
moneth in trauell of new
fashions, new sinnes, new

vanities of all things new,
saue onely of the new
man, and the old man is
in such request with her,
that the world is ready
to say with the yong
man in the Gospell, whom
Christ would haue had
to follow him, that she
will indeede follow him,
but first she must goe bu-
ry her father, she hath an
old man at home, that is
not yet dead; an old
man; the old *Adam*, the
man of sinne is yet aliue
within her, till he be dead,
there is no following of
Christ.

O shame of this world,
that men honourable and
worshipfull by descent,
Christians by professi-
on

on, their fathers ioy,
and their countries hope
should seruilely yeelde to
follow the fashions of
all countries in their fol-
lies: thy attire in the
beginning was given
thee onely for a couer
to hide thy shame, and
therefore when thou fol-
lowest more fashions then
all other people, thou
proclaymest it to the
world that thou hast
more sinne to hide, more
shame to couer, then all
the Nations of the world
besides. In the *Italian*
fashion, thou hidest the
Italians sinne: in the *Tur-*
kish thou hidest the *Tur-*
kish shame: in the *Spanish*
thou hidest the *Spanish*

D 4 sinne:

sinne : and in the *French* fashion, thou hidest the *French-mens* shame : for thy attire was giuen thee onely to couer thy shame: but I haue small hope to preuaile, the sinne is so ancient. I will therefore spare my further pains in this point, and proceed from the summons, and arraignment to the occasion thereof; the deciding of a controuersie, which one clause containes, both the plaintife which is G O D, and the defendant, *Israel* : what? a controuersiewith *Israel* ? the Vine which his owne right Hand had planted ? with *Israel* the people which he honored?
with

with *Israel* the Sonne
whom hee adopted, and
loued more tenderly then
all the nations of the earth
besides? and hath God
a controuersie to decide
with thee? then this Ob-
seruation meetes mee by
the way:

*That no City, or people is
so graced with priuiledges,
so crowned with blessings, so
beloued of GOD, but
sinne will set GOD and
them at variance, make
Heauen their aduersary,
and hazzard the racing
and ruinating, both of state
and gouernement; that
Common weales, and
Kingdomes haue a period,
let Athens and Sparta, and
Babylon, and Troy, and
D s Ni-*

No Nation
can stand
vnder the
burden of
sinne.

Plato & Py-
thagoras,
Bod in 6.
meth. Arist.
5. Polit. 12.
Copernicus
Cardanus.

Niniuy, and *Carthage*
 bee witnesses; who haue
 at this day no other de-
 fence, but paper wals
 to keepe their memories;
 but what haue beene
 the cause of these sub-
 uersions, the most are
 ignorant. The *Epicure*
 ascribes it vnto fortune,
 the *Stoicke* to destiny,
Plato and *Pythagoras* and
Bodin in the sixt of his
 Methods vnto number,
Aristotle in the fifth of
 his Politickes, at the
 twelfth, to an *asym-*
metry and disproportion
 in the members. *Co-*
pernicus to the motion
 of the Center, of his
 imaginary excentricke
 circle, *Cardanus* and the
 most

most part of Astrologians to Stars and Planets: but all these haue onely groped in the darknes, and being mis-led by an *Ignis fatuus*, haue supposed with *Ixion* in the fable, they had found the true *Iuno*, the brightest and the clearest truth, when it proued but a Cloude of palpable darkenesse; but if wee consult with the Oracles of GOD, wee shall find that sinne is the onely cause why GOD falles out with his dearest Children, why hee turnes Cities into ashes, ruins states, and makes Kingdomes but *Ludibria fortuna*,

tune, euerlasting monuments of desolation : the Scriptures are so pregnant in this argument that, the shallowest nouice may runne and reade abundant testimonies : aske of *Ierusalem*, and shee can witnesse that this Doctrine is too too true, shee will not sticke to tell you what shee was, and whither shee is fallen, perhaps in these pitifull and mournfull termes :

I was the Vine which GOD had planted with his hand, and watered with the dew of Heauen: I was the City of the great King, the Tabernacle of the most High, I could
in

once haue sayd with *Niobe*
in the Poet, *Sum fœlix*; I
shall neuer haue cause to
mourne: but hearken you
now how she hath chang-
ed her tune, and the
Epilogue of her pleasing
song hath proued this
dolefull Elegy; I sinned
griuously, therefore
am I in derision, *Lamen.*

1. 8. I sinned with a high
hand, therefore hath hee
filled mee with bitter-
nesse, and made mee
drunke with *VVormewood*,
Lament. 3. 15. I
was sicke from the soale
of my foot to the Crowne
of my head, and I had
not a man to stand in
the gappe to stop the
Sword of the Almighty,
therefore

therefore once was I
robbed by *Shishack* King
of *Egypt*, 1. *Kings* 14.
and now am I viterly
sackt by the King of
Babel. 2. *Kings*. 25. In-
quire of *Sodome*, and
shee will tell you, that
shee was once as faire
as the Garden of *Eden*,
and as pleasant as the
Valley of *Egypt*, as
thou goest vnto *Zoar*;
of *Babylon*, and shee
will tell you, that shee
was once the Empresse
of all the Earth, the
pride and beauty of
Chaldea; of *Iericho*, and
Iosephus will tell vs in
his first Booke, *De*
bello Iudaico, that it was
a City of palme Trees,
whose

whose beauty might
haue commanded immor-
tall memory, but G O D
became an enemy to *Sodome*,
by reason of her
vncleanenesse, and an e-
nemy to *Babylon*, by
reason of her pride, and
an enemy to all the
Kingdomes of *Canaan*,
because they were abet-
ters and maintainers of
all variety of sinnes, so
that they may all shake
hands, and sing in or-
der this dolefull madri-
gall. *Sodome* may thus
beginne; and say, My
wantonnesse set G O D
and mee at variance,
therefore am I burned
to ashes, and turned in-
to a stinking Fen, *Genesis*

19. 25. and *Babylon* may answer thus, my pride set GOD and mee at variance, therefore are my pallaces made Dens for Dragons, *Esay* 13. 21. and *Canaan* may make vp the Consort thus, My grosse Idolatry, set GOD and mee at variance, therefore hath hee stript mee naked, *Hosea* 2. 3. Were it needefull I would tell you of the Churches of *Corinth*, *Galatia*, *Philippi*, *Ephesus*, *Smyrna*, *Nice*, *Laodicea*, *Antiochia*, *Constantinople*, of all the Easterne and African Churches, once like so many watered Gardens, moistned with all the fruitfull showers and dew

dew of Heauen, while other places of the world remained, like the mountaines of *Gilboa*, whereon there fell neyther dew nor raine, they were watred like the fleece of *Gideon*, while the earth was dry round about them; but since they haue started aside, like the men of *Ephraim*, they haue beene settled vpon the *Lees* with *Moab*, they haue plowed *Aceldama*, a field of blood; and sown iniquity; therefore had the Lord a long suite and controuerfie with them, but in the end wiped out their names, discarded their Idoles, gaue their Land
to

to bee inhabited by *Zijm* and *Ochim* Turkes and Infidels.

And if euer, then would **G O D**, that at this time and in this poynt, my voyce were like the voice of some thundering *Pericles*, and my Pen yron, and my sides brasse, and my speech powerfull, and my prayers effectuell to rent, and moue the hearts of those, who by their outrageous finnes make **G O D** fall out with vs, and eagerly importune the Iudge of all the world to denounce a doome of death and desolation vpon this Land; as he hath done vpon those Cities which we mentioned. The world

world can tell, that of
all the Trees in the Gar-
den, wee are the Vine;
amongst all the varieties
of flowers, wee are the
Lillies and the Rose; a-
mongst all the Cities we
haue *Ierusalem*; amongst
all the Princes wee onely
had a *Debora*, and we haue
a *Dauid*; amongst all the
Prophets of the Lord, we
haue the most reuerend
Elisbaes; amongst all the
nurceries and springs of
learning, wee haue the
most famous *Naioths*: wee
are they, vpon whose
heads the *Chataraetes* of
of Heauen haue beene
opened, that weemight
fill our selues with that
Manna which might long
since

since haue wiped out the
blacke spots and stains
of sinne; which are the
characters of Hell: these
are our high and rich pre-
rogatives, wherein wee
may out-vye the felici-
ty and pride of forraine
Nations. But will this
Summers gleane of our
posterity neuer bee o-
uer-shadowed? VVill
our Sonne neuer stoope
below the Horizon? yet
(beloued) wee harbour
such armies and bands
of sinnes, wee are in
league and compact with
such prodigious vices;
wee take part with Mam-
mon against G O D;
when wee wedde our af-
fections to the world like

De-

Demas ; wee take part
with *Baal* against God,
when wee are contented
to winke at our Recu-
sants , and the Calues
which are erected in *Dan*,
and bethell ; we take part
with the flesh against
God , when we doe yeeld
our bodies which should
bee temples of holinesse,
to bee defiled with filthy
strumpets ; wee take part
with all the powers of
darknesse against God ,
and our owne soules,
when wee are content to
spend our goods , be-
stow our time , waste and
consume our bodies , in
rearing a *Babell* with the
one hand , wherein we shall
sport our selues a while ,
though

though with the other we be digging vp a Hell and a Tophet, wherein without repentance, wee fry for euer: thus haue wee flowne in the face of the blessed Trinity, who neuer did vs wrong; wee haue dared our GOD to his face; our whole Land beginnes to swarme with sinnes, as thicke as *Egypt* did with frogges; wee are already growne so farre, and yet wee are going so fast, that a man would thinke, that many of vs did at this day contend and stricke, who should out-strippe another, and bee formost in hell.

What then can wee
ex-

expect, but that GOD
whom we haue constrained
to bee our enemy, should
beginne to make furrows
in our backes, to strike
our heads with giddinesse,
our faces with palenesse;
to call againe for an in-
vincible Armado, like to
that of 88. for a new
powder-plot of *Italian*
Doegs, that our Land
may bee a prey to those
that seeke our liues; suf-
fer our Churches to bee
turned into Mannors, and
the houses of the Pro-
phets bee layd on ruinous
heapes: this and no other,
will bee the decifion and
finall determination, of
that controuersie be-
twene GOD and this
Land,

Land, vnlesse by a flood
of teares wee can stoppe
the way; vnlesse by speedy
repentance wee can
dull the edge of his sword
that is ready drawne, and
slacke the strings of his
bow, that is ready bent
for our destruction: the
most secret plots and treasonable
conspiracies, that
are wrought against vs, are
not halfe so dangerous,
the nefarious proiects of
all the Iesuities in the
world (though their heads
be the richest shoppes the
Diuell hath, for deuising
of bloody attempts) are
not halfe so powerfull, all
the Stratagems, the gun-
shotte, and the powder
that hell can helpe them

vnto,

vnto, are not so forfible,
nor fo likely to interrupt
the peace and hapineffe
of our State and King-
dome, as our owne
finnes are, thefe onely
(our finnes I meane) are
the enemies that are
moft like to ring our
knels and proclayme our
Funerals: thefe onely
(our finnes I meane) are
the *Edomites* which are
moft like to make a fhort
cut in our peace, to fet a
fudden ftop and period to
our prosperity, to make a
cracke in our hope, to
alter the gracious afpect
of the Heauens, to ftint
the influence of Gods gra-
cious fauour, to procure
our woe, and to giue

E our

our whole State , our
whole Kingdome, a blow
that can neuer bee healed.
Giue mee leaue therefore
for closure of the poynt,
to exhort you (Right ho-
nourable) and all the rest,
in the Name of G O D,
now at last to bethinke
your selues of some
remedy : G O D hath
put a sword of authori-
ty in your hand, for no o-
ther purpose but to strike
at sinne; if yet you suffer
it to rust in the sheath (I
am not afraid to tell you)
that eyther you are a-
fraid to quarrell with
sinne, or else you beare it
some good will your selfe;
or else you haue but malt
hearts, and white liuers,
and

and cold constitutions,
ready to faint and shrinke
in the Lords cause: and so
by your meanes, sinne
shall haue a continuall
Spring, no Autumne, not
one leafe of it fall, but
our Land shall feele a
continuall Autumne and
falling from its ancient
glory, but see no Spring;
and a continuall Win-
ter, vexed with the stormes
and shewes of Heauens
displeasure, but neuer
see nor feele the warme-
nesse of Summer. Strike
then at the roote of sinne,
for sinne striketh at the
roote, and shaketh the
foundation of our Land:
But if our reuerend Iudges
suffer him that sitteth vp-

on the Bench, to wrong him that standeth below the Barre waiting for iustice; then let him know that hee maintaines a sinne, and then wee all know that hee doth his best to ruinate our Land. If the Gentry grow rich and potent by turning Tenants out of doores, by depopulation, by clipping or selling the Leuits portion, then let them know that they maintaine a sinne, and then we all know they doe their best to ruinate this Land: If Merchants and men of Trade grow rich and powerfull by fraud and cheating, these also be vnderminers of our State, they

they doe their best to rui-
nate this Land. Good
Lord what will become
of vs, when foule finnes
in this City become rich
professions; and yet they
are the Mouthes that are
eating, they are Can-
kers that are fretting,
they are the Vermine
that are vndermining
both our Church and
Kingdome. The summe
of all is this, if we con-
tinue in our ancient course
and trade of sinne, it is
as sure as if God had sea-
led it, we shall be eyther
made a prey vnto our e-
nemies- or haue our flesh
so full of Gods poysoned
arrows, that it were better
for vs to dye then to liue :

E 3 Let

Let it then bee our ioynt
and greatest care, to emp-
ty our houses, to cleanse
our streetes to weede the
cockle and darnell out of
this Land, that G O D
may bee pleased long and
long, to continue his true
Religion; our peerelesse
King, and this little King-
dome; in peace and hap-
pinesse. Remember what
I say, and I say it againe:
Let it be your care (Right
Honourable) to strike
at the roote of sinne in
the City : Let our reue-
rend Iudges strike at the
roote of sinne in the
Courts, on their Benches,
in their Circuites : Let
my Brethren of the Mi-
nistry, strike at the roote
of

of sinne in their charges :
 Let euery man that cares
 for *Sion*, that loues our
 Nation , that fauours
 Religion, that wisheth
 the glory of our L O R D
 to bee immortall , that
 hath a true English and
 a Christian heart, sling
 one stone at the face :
 make one wound in the
 forehead of sinne; and I
 beseech G O D that the
 Heauens may giue you
 good successe, and that
 the L O R D may bee
 with you, all you vali-
 ant men : And so I
 should come somewhat
 to the particular crimes
 whereof *Israel* is accu-
 sed.

All which finnes are

E 4 re-

Neglect of
duties en-
ioyned is
no small
sinne.

reduceable to two heads :
some are priuatiue in the
first, *viz. Want of Mercy,*
&c. some positieue in the
second verse, *viz. Swearing,*
&c. But before I aduen-
ture this maine Ocean
obserue by the way; That
the neglect of aduty com-
manded, displeaseth God
as well as the commit-
ting of sinnes prohibited;
seeing this controuersie
betwixt God and *Israel*,
arose not onely from the
positieue sinnes, where-
in they committed things
forbidden, but from
the priuatiue also, where-
in they were carelesse
of duties enioyned. God
cursed *Meroz*, not for
fighting against the peo-
ple

ple of GOD, but because they did not assist them against the mighty, *Iudg. 5. 23.* Dives fryed in hell, not for robbing, but but not releeuing *Lazarus*, *Luke 16.* The vnprofitable seruant was cast ^{the exol. 15. 17. 18.} into vtter darkenesse, not for spending, but for not bestowing his Masters talent. The five foolish Virgins were shut out of doores, not for abuse in wasting, but for wanting of Oyle. And the wicked shall be condemned at the last day, not for bereauing the meate from the hungry, but for not feeding them, not onely for dislodging the stranger, but

E 5 for

for not entertaining him ; not onely for stripping the naked out of his clothes, but for not cloathing him ; not onely for wronging the sicke and comfortlesse, but for not visiting, and for not comforting of him, *Math. 25.* Vice and Vertue are contraries which want a *Medium*, and therefore the absence of the one in *subiecto capaci*, argues the presence of the other ; so that if we be destitute of vertue, then are we attended with troopes of vices. If our houses bee cleane swept and empty of spirituall graces, then they are convenient lodgings for vn-cleane spirits : If wee bee
not

not graced with knowledge, then are we muffled and blinded with ignorance: If voyd of faith, we are cloathed with infidelity; If once we giue ouer doing good, then wee prostitute our selues to all vngodlinesse. And therefore the neglect of a duty which is enioyned, being alwaies accompanied with some bolts and scars of fowler finnes, is sufficient matter both of entitement and of iudgement, whensoever the LORD shall summon vs to appeare before him.

A speciall caueat for *Vse. 1.*
vs, not with simple Idots to blesse our selues,
be-

because wee are harmlesse
and doe no man wrong ;
or because wee are not
tainted with the continu-
all fluxe or bloudy issue
of such finnes as would
make vs odious in the
world ; or because wee
breake not with violence,
into the outward act of
such finnes as are mon-
strous, and deserue the
censure of the Law. For
G O D hath not onely
forbiden the euill , but
commanded the good :
What if thou steale not
from thy brother , yet
if thou open not thy
hand to succour him ,
thou art a robber? What
if thou dost neyther lie
nor sweare , yet if thou
make

make not thy mouth a glorious Organ, and thy tongue a golden Trumpet, to Preach and proclaime his loue and mercy, thou art a deepe and a round offender? What if no man can condemne thee for any euill, yet vnlesse God and thy owne s conscience shal commend thee for some good thou hast wrought, I tremble to tell thee how far thou art from the Kingdome of God. The Iudge may not blesse himselfe in this, that hee neuer hindred the poore, for if hee haue not furthered them; nor in this, that hee neuer kindled suites and contentions, for if hee haue not laboured
to

to suppress and smother them, hee hath but a disloyall heart, and the Lord will one day bee quit with him for it. The Land-Lord may not blesse himselfe in this, that hee neuer wrung nor gript the bowels of his tenants, for if hee haue not succoured and protected them; Nor in this, that hee neuer wronged the Church, for if hee haue not propt and strengthened it, his zeale hath beene but cold, the Lord will one day bee quit with him for that. The Pastor that hath the charge (I will not say the cure of soules, seeing many haue the charge, who neuer

neuer haue the care of dis-
charging their duties)
may not blesse himselfe
in this, that he neuer se-
duced his people out of
the way, for if hee haue
not painefully instructed
them in the right way ;
nor in this, that hee neuer
did them wrong, for if
hee hath not watched o-
uer them to doe them
good, their blood shall
bee required at his hand,
and the Lord will be quit
with him for that. Let it
be the shame of those that
sit in darkenesse, and are
proud of their ignorance,
to say they haue as good
soules, and hope to bee
saued as well as any, be-
cause they doe no man a-
ny

ny harme; but for vs who
may sit all day long at the
fecte of some good *Gama-
liel*, and euery houre of the
day may heare some *Paul*
preaching vnto vs; not
onely renounce the euill,
but doe the good; not
onely cease to doe euill,
but learne to doe well;
not onely abiure carnall
and sensuall delights, the
buskes and mast where-
on the worldlings is like
to surfeit, but also make
a couenant with our eyes
that they sport them-
selues with looking one-
ly vpon the beauty of
Heauen; with our affecti-
ons, to wedde themselues
onely to the ioyes of
Heauen. Bee couetous, I
would

would haue thee so, so
that thou couet no trea-
sure but spirituall: Be am-
bitious, I would haue thee
so, so thou affect no ho-
nour but immortall; Re-
nounce all kinde of peace,
wherein thou findest no
peace of conscience: Dis-
card all ioyes, wherein
thou feelest not the ioy of
the Holy Ghost: *Hoc fac*
& viues, doe this and thou
shalt liue in the feare;
thou shalt dye in the fa-
uour, thou shalt rest in the
peace, thou shalt rise in the
power of God the Father,
and helpe to make vp the
confort in singing *Halle-*
luiah, Halleluiah, all glory,
and honour, and praise, and
immortality, be ascribed un-

to the Lambe, and to him that sitteth upon the Throne for evermore. And now I am come without further defrauding of your expectation, to the particular grieuances whereof GOD complaines; and the first of those is *Want of Truth*.

The Hebrew word *Emeth*; saith Zanchius, signifieth that kinde of fidelitic, which Tully called, *Dictorum conuentorum constantiam*, and this truth sometimes respects the heart, and is called simplicity and integrity, some times the outward carriage in word or speech, and is called truth; sometimes the
workes

works and actions, and then is called iustice and vpright dealing: so that when the LORD chargeth them with want of Truth, his meaning is, there was no integritie, or simplicitie in their hearts, therefore there was hypocrisie; no verity in their speeches, therefore lying; no iustice in their actions, therefore fraudulent and deceitfull dealing. I will wrappe vp all in this one conclusion.

All dissimulation in the heart, and lying in the tongue, and deceit in the outward action, betwixt man and man,

First particular
grievance.

man, makes GOD and man at oddes and variance.

The first, which is dissimulation in the heart, proued from the example of *Ananias* and *Sapphira*, why didst thou conceiue this in thy heart?

Ἐν τῇ καρδίᾳ, Acts 5. 4. The second which is lying in the tongue, excludes from Heauen, *Apoc. 22.*

The last, which is deceit in the outward action, is condemned, *Leu. 19.*

Dissimulation in the heart is the badge and cognizance of such deplored weights as shall neuer see the face of God with comfort, *Iob 13. 16.*

Lying in the tongue is the

the badge and cognifance
of the children of the di-
uels getting, *Iohn 8.44.*
Deceit in the outward
aſſion is the badge and
cognifance of him that
deſpiſeth his G O D :
may , of him that ſhall
beare the wrath and ven-
geance of G O D , 1.
Theſſ.4.8. It is moſt true
which *Syracides* obſerued,
*Animaque diſſimulat, ac-
celerat miſeriam*, the ſoule
that diſſembleth increa-
ſeth his paine, *Eccleſiaſti-
cus 2.* and true which
Bernard obſerued out of
Wiſedome, *Os quod men-
ſtitur perdit animam*, the
tongue that lyeth, mur-
thereth the ſoule , and
true which *Mofes* obſer-
ued,

ued, *Manus iniustitie*
Βδινυμα, the hand that
 dealeth falsely is abomi-
 nation, *Deut. 25*. This is
 Gods inditement which
 you haue heard; will
 please you to heare the
 verdict which the Iury of
 the Prophets brings in a-
 gainst them?

Esay and *Jeremy*, as fore-
 men in the name of all the
 rest, haue penned it thus
Euery one of them is an hy-
pocrite and a dissembler
Isaiah 9. 16. And *Jeremy*
 thus: *They haue no courage*
for the truth: Jeremy 9. 3
 This is the verdict which
 the Grand-Iury of greater
 Prophets haue brought a-
 gainst them; and the ver-
 dict of the Petty-Iury,

meane

meane the lesſer Prophets,
is the very ſame, regiſtred
by *Michah*, as prolocutor
for the reſt, *There is none
righteous amongſt them, e-
uery man hunteth his brother
with a net, Michah 7. 2.*
Thus the Iury hath found
them guilty : will you
now heare how the Law
proceedes, when the
Iudge paſſed this ſentence
*Lying lips are abomination
to the Lord, Prou. 12. 22.*
He ſhewes he had a whip
prepared for lyers, when
hee plagued *Ananias* and
Saphira, *Act. 5.* hee ſhewed
his loue to all diſſemblers,
when he diſmiſſed all de-
ceitfull dealers out of his
houſe, *Pſalm. 101.* Hee
ſhewed hee had a whip
layd

laid vp for all deceiuers,
and the lightest of these
is a doome too heavy for
them to beare.

See then the eminent
and apparant danger
whereunto men of alle
states wrest themselues,
by renouncing and di-
uorcing of truth, they
make a breach betwixt
them and G O D that
can not bee closed, they
sow such seede of de-
bate and contention be-
twixt them and G O D,
as cannot bee couered;
they challenge such a
dreadfull war betwixt
them and G O D as will
neuer bee ended, till
the Sword of the Al-
mighty hath wearied it
selfe,

selfe, and the arrows of
God haue made them-
selues drunke, and death
the Axe of God hath sur-
feted it selfe with blood:
and yet were their priuy
search to go through each
Maander & corner of the
Earth to seeke for truth, it
would be as hard to find, as
honesty was in *Athens*,
when *Diogenes* sought it
with a candle at noontide,
or goodnesse in *Ierusalem*,
when there was neyther
Priest nor people that exe-
cute iudgment, *Ier. 5. Ter-
ras Astræa reliquit*, t uth
hath taken her selfe vnto
her wings, shee hath hid
her selfe and will not bee
found: send priuy search to
all the Merchants shops
F and

and men of Trade, and when you haue done your best, you may write this vpon the doores ; *Has sedes Astraea reliquit*, Had truth beene one of our Apprentices, we should neuer haue sold our wares so deare; if wee had more truths in our mouthes, we should haue lesse money in our coffers : send priuy Search into our Courts of Law, and when you haue done, you may write this vpon the Barre, *Has sedes Astraea reliquit*, truth hath abated too much of our fees : wee should haue beene but beggers if wee had not banisht it : send priuy Search amongst our State

Statef-men, and when you
haue done, you may write
this vpon their gates for
the world to reade, *A-*
strea & demos & dominos
reliquit, in this house
truth resignes to policy,
disimulation is the ready
way to rich preferment:
send priuy Search to seeke
for truth in the very Pul-
pit, which should be the
Arke of Truth and Cu-
stoder of G O D S sacred
Oracles, and when you
haue done, you may set
this on many Churches
and Pulpit doores, *Veritas*
exulat, truth is brought
vnder hatches, eyther she
is ashamed, or else shee
dares not shew her head;
whiles some for raking a
F 2 little

little profit, others for feare of mens displeasure, sow pillowes vnder the elbowes of great personages and suffer loud sinnes to escape like the adulteresse in the Gospell: because they are graced with greatnesse and authority. Seeing then our Tradesmen sell truth for coyne, our Lawyers for fees, and our Statesmen for preferment, and our Clergy to please a Patron, how can wee thinke the Lord will not come to visite vs for these things, and his soule bee auenged on such a Nation as this? what then remaines but that wee eyther call truth home, which wee haue ban-

banished by the Law of
Ostracisme, that it may be
an apprentice to our Mer-
chants and men of Trade,
a Counseller, and Serge-
ant at the Law, a Re-
tainer and Pensioner to
our men of State, and
Vsher to all the Clergy of
the Land, or else looke
every day for Gods arrest
vpon vs, the Heauens
will not still repriue their
iudgements, the Sergeants
of G O D S wrath will
not alwaies sleepe, all
the Vials which G O D
holdeth in his hand, are
not full of Balme and
Oyle to heale and supple;
some of them are running
ouer with Gall and Addle,
some ready to vent the

lees, and sowerst dregs of Gods displeasure vpon this Land, *Quæ semper imitatur eorum facta quorum exitum et exitium perhorrescit*, which shrinks and trembles at *Israels* fearefull sentence; but makes neyther stop nor rubbe at *Israels* crying finnes which wrings her hands, and knockes her brest so often, as shee eyther heares or reads the dismall sentence which God pronounced against *Israel*, but will neyther weepe nor cry, nor shed a teare for her selfe, although she lye rotting in the same cage of vncleanenesse, and foming in the same menstruous blood which made *Israel* so

so loathsome vnto GOD.
Let it therefore bee the
care of our Magistrates
to fetch home and encour-
age truth; of our Iudges
to defend and support the
truth; of the Clergy to
preach and speake the
truth; of our godly and
and religious Citizens
to lodge and harbour
truth: let vs shew our
selues to bee true *Natha-
niels*, in whom there is
no guile, and put in prac-
tice the Prophets rule,
Zach. 8. 16. Speake yee
euery man the trueth
vnto his neighbour, and
loue not deceit, for that
is the thing that the
Lord hateth. And so I
proceede to the second

ticular grievance whereof *Israel* is indited in the next word, *Veenchesed*, *No mercy*; which word *chesed* comprehends in it all workes of Charity and Christianity, but I cannot insift vpon explication the point is this.

Second
particular
grievance.

VWant of mercie is a sinne that crieth loude, and knocketh hard at Heauen for vengeance. I shall not neede prodigally to spend eyther breath, or time in strengthening or supporting this clause of truth. *S. James* hath put the matter out of difference, *James* 2. 13. There shall bee iudgement merciles to him that shews no mercy: It

It was want of mercy
 that called for a weltering
 Ocean to swallow the
 hoste of *Pharoah*; *Exod.*
15. It was want of mercy
 that caused *Gideon* to har-
 row and slice the flesh
 of the men of *Succoth* with
 thorns and briars, *Iudge* 8.
 7. It was want of mercy
 that hazarded the de-
 struction of all *Nabals*
 posterity, 1. *Sam.* 25. It
 was want of mercy that
 opened the belly and bo-
 some of Hell, to devour
 and intombe the soule of
Dives; *Luke* 16. It was
 want of mercy (saith *Plu-*
tarch) that brought the
 men of *Delphos* so lowe on
 their knees, that they
 were enforced to pro-
 claime

ELIAS
 WIND

Pluto, de
sera nans
mis wind,

Beatus
Rhenanus

claime it by the mouth
of criers, thorow all the
markets and assemblies
of *Greece*, that whosoever
would, should come and be
auenged on them for the
death of *Æsop*. It was
want of mercy (saith
Beatus Rhenanus) that
made *Hatto* that infamous
Clarke and Bishop of
Moguntia, to bee chased
to death by an Armie of
Rattes. It was want of
mercy toward the little
sop and handfull of seed,
which God had planted
in *Gosben*, that made all
the land of *Egypt* to
rocke, and the pillars
thereof to grow like the
cracking of a decayed
vessell, being ouerwaued
by

by the vndanted rough-
nesse of some violent and
vncouth stormes ; all of
these iumping with that
of *Syracides* , *Eccles.35.*
18. *The LORD will*
not bee slacke , the Al-
mighty will not tarry, till
hee haue smitten in sunder
the loynes of the unmerci-
full.

And haue not wee
deserued to drinke our
bellies full of these wa-
ters of *Marah* as well
as they ? may not wee
tune all our Songs vpon
this note , *Help Lord ?*
and vpon this , *There is*
no mercy ? our hands are
dried and withered , *Help*
Lord : mercifull men are
gone out of the world,
Esay.

Esay. 57. Our Land begins to ring, and our eares are filled with such ruthfull and sad complaints as these, *Helpe Lord, there is no mercy.* Our Church bemoanes her selfe thus, *Helpe Lord, there is no mercy.* And is not his complaint as iust as any, when so many hungry soules like poore *Lazarus*, would gladly gather vp the crummes of spirituall benediction, from the mouth of their Pastor, but cannot haue it: when so many zealous Christians in the Land, would sit all the day long at the feete of some *Gamaliel*, and gladly step into *Bethesda*; but eyther their
Angell

Angell is from home, or
else hee is not able to
trouble the water for them.

Our Commons doe be-
mone themselves thus,

*Helpe Lord, there is no
mercy :* And is not their

complaint as iust, when

Land-lords are become

tyrants, and Tenants be

made but slaues to serue

their turne ? and *Naiath*

in *Ramah* (I meane the

Nurceries of Artes and

Sciences) bemones her

selfe thus, *Helpe Lord,
there is no mercy :* And

is not her complaint as
iust as any ; when so
many golden wits,
likely to haue proued
the gracious ornaments
and pride of their mother,
are

are daily enforced to trie
their fortune some other
way , being vtterly dis-
couraged for want of
maintenance ? and our
courts of Iustice be-
mone themselves thus,
Helpe LORD, there is
no mercy : and is not
their complaint as iust
as any ? when the Law-
yer , who should bee
an *Atropos* to cut the
threed, feedes his Client
with golden hopes and
sugred wordes , and
proues a *Clotho* to spine,
and a *Lachesis* to drawe
in length the threeds of
contention : what chri-
stian heart would not in-
dite both bitter and
tart *Iambicks* ? or whose
bowels

bowels would not yerne
and groan within him?
to see how the Engrosser
of this worst Age, em-
ployes and sets his best
wits on tenters, to ioyne
House to House, Land
to Land, and field to
field, till there bee not
left a Cottage nor a
Corner for the poore to
dwell in; not a Com-
mon nor Pasture for them
to feed in; and if it were
possible, scarce wholsome
ayre enough for them to
breathe in. Whose heart
would not boyle and
melt within him, to
see how the worlds
Alchymist wraistles and
striues to turne euery
corner of his field into
a

a beautifull garden? euery
little garden into a glori-
ous paradise? euery little
cottage into a pallace?
their clothes and gaments
into robes? their tables in-
to shrines? their chests and
offers into rich minerals of
gold and siluer; and all this
by turning good housekee-
pers into beggers, and te-
nants out of doores! Whose
bowels will not role with-
in him; to see how great
men take away the chil-
drens bread, whereon both
Church and Common
wealth should feede; and
cast it vnto whelps; that
they may bee nourished?
vnto Kites and Hawkes,
that they may bee stufte
and gorged in their mews
whil e

while Christ Iesus in his distressed members, hath his face withered with hunger, and his feet parched with cold, and his stomacke grated, nay girt, and pasted vnto his sides; for want of succour, for want of sustenance? whose heart would not bleed to see many houses, *Tecta sublimibus alta columnis*; goodly and tall as *Babel*, but not an almes at their dores, scarce smoke within them? to see such spacious barnes so little kindnesse; to see how that in swallowing the blessings of God, euery one of vs is like the monster *Briarius*? wee haire an hundred hands to receiue, but in relieuing and supply-

Ouid Metam. lib. 2.

plying the want of other,
wee haue but one hand,
and that dryed and withered,
like the hand of *Ieroboam*, *1. King. 13.* How
then can wee thinke that
the Lord will not visite
vs for these things, and
his soule bee auenged on
such a Nation as this?
They that should bee a
staffe vnto the feeble; are
of all others the readiest
to bring them vpon their
knees: they that should
be eyes to the blinde, are
the foulest moates and
beames, to put out the
eyes of them that see:
they that are ordained to
cheare the faces of the
poore, are the onely men
to grinde and harrow
them:

them : they that should stand in the gap , like *Moses*, to saue them from all annoyances , are of all others the most forward to feed them with wormewood and the water of affliction, as *Ahab* did *Micaiah* the Prophet, 1. *Ki.* 22. And shall not the Lord bee auenged of such a people as this ? wherefore (beloued) let me try if I can perswade you in the words of S.

Bernard, *Animæ tuæ gratum feceris si misericors fueris*, thou shalt do well to thy soule by shewing mercy : in the words of S. *Ambrose* : *Nil magis commendat animum Christianum*, Nothing that GOD respects

Bern de modo bene viuendi.

Ambros. 1. Tim. p. 8 Tract. 5 in Iohan.

respects so much as mercy: in the words of S. Augustine: *Charitas tua viscera percutiat*: Bee yee rich in the workes of mercy. *Prouocaris, Christiane, prouocaris à viduâ in certamen*: the poore Widdow of *Sarepta*; must tutor thee to bee mercifull; *Iob* must reade thee a Lecture of mercy, who had beene both eye vnto the blinde, and secte vnto the lame, and a father to the poore, *Iob* 29. Let mee beseech you in the words of the Prophet, *Zachary* 7. 9. *Shew mercy euery man vnto his brother*: Let mee beseech you in the words of *Peter*, *1 Peter* 3. *Loue as brethren and be mercifull*:

full: In the words of Paul,
Coloss. 3. 12. Now therefore
as the elect of God holy and be
loued, Εὐδοκῶσθε σπλαγχνὰ ὁικτιρῶν,
put on the bowels of compas-
sion; let your mouthes
bee filled with talking,
your hearts with contri-
uing; your hands with
working the workes of
mercy while you liue, that
when your life shall bee
runne out of breath, you
may heare the sentence
of blessednesse, Math.
5. Blessed are the merci-
full; for the Lord hath
plenty of mercy in store for
them. And so I come to
the third particular grie-
uance, No knowledge.

In which words (saith
Zanchius) wee are to
note;

Third particu-
lar grie-
uance.

*crimen &
exaggeratio
criminis.*

note ; first, the crime ;
secondly, the aggrauation.
The crime, they were
A^{ss}, they had no know-
ledge : Which is as much
as if hee thus had sayd,
you are so farre from ser-
uing me, that you know
not whether I am your
G O D or no. What
doe I telling you of want
of truth or want of mer-
cy ? finnes of the second
Table, not so immedi-
ately against my honour.
There is a worse fault in
you then both these,
there is a sinne against
the first Table, which
doth more neerely im-
peach my Maiesty, and
that the very roote and
stemme of all sinne, of
all

all sinne, of all prophane-
nesse, *You haue no know-*
ledge: the aggrauation is
from the generality and
proceeding of the sinnes,
hee sayth not, there was
no knowledge of G O D
in you, but in *tota terra*,
in the whole Land. It
was an vniuersall conta-
gion that infected all the
ten Tribes: much might
hence bee gathered, but
me thinkes the poynt that
is most obseruable should
be this.

Ignorance, in things
concerning G O D, is the
mother and roote of most
fearefull and enormous
sinnes, and therefore it
is that all sinnes bee cal-
led *ignorantia*, and beare the
name

Ignorance
the mother
of sinne.

name of ignorance, *Heb. 9.*
7. Ignorance was the naturall mother that brought *Israel* so many finnes into the world ; or else *G O D* himselfe short of truth, *Psal. 95.*
My people erre in their hearts because they have not knowne my waies. Ignorance was the naturall mother that brought the *Iewes* so many goodly finnes, and filled their country with sinners, or else *S. Mathew* had done them wrong, *You are de. coined not knowing the Scrip. tures, Math. 22.* Ignorance made them crucifie the Lord of Life, or else *Saint Luke* had ouerreached himselfe, *Acts 3. 15.*

It

It was ignorance that made them become proud *Iustificaries*, depending wholly and relying vpon their owne righteoufnesse, because they knew not the righteoufnesse of G O D, or else Saint *Paul* had censured them too hard, *Rom. 10. 3.* Ignorance was the blind guide that led the Gentiles to Idolatry, *Gal. 4. 8.* And ignorance of things concerning God, set *Pauls* head on working of mischief against the Church of G O D, *1. Tim. 1.* and this is a disease so infectious, that it poysons whatsoever good thing lyes in the same wombe with it:

G It

It poysons Religion with Idolatry ; it infects deuotion and zeale with superstition ; it makes hope to swell with presumption ; and turnes euery symptome of feare into desperation and horreur : And if Logicke that is old bee not worne quite out of date, then Ignorance which is proued and conuicted to be the prime cause of sinne, cannot chuse but vsheer and make way for punishment. I appeale for prooffe to the Oracles of G O D, where I finde it punished sometimes with captiuity, *Esay 5. 13. My people is gone into captiuity, because they wanted*

ted knowledge: sometimes
with desolation, *Esay* 27.
sometimes with destruc-
tion, *Hosea* 4. 6. It ma-
keth subiect to the curse,
Psal. 79. 6. It maketh
strangers from the life of
G O D, *Ephes.* 4. 18. It
debarres from the life of
glory: For they that know
not one foote of the
way to Heauen, how is
it possible they should
passe through so many
winding *Maanders*, and
perplexed passages, vn-
to those fortunate Ilands
of inaffeble comfort?
Lastly, Ignorance maketh
lyable to the vengeance
of G O D in the day of
iudgement, *2. Thess.* 1. 8.
Hee shall come in flaming
G 2 fire

fire to render vengeance
unto them that know not
God.

And therefore the more
to blame was the Coun-
cell of Trent, for set-
ting locke and key vpon
the Scriptures, that the
Laity might not looke
into them, but with as
great and eminent dan-
ger as the men of *Bethshe-
mesh* for looking into the
Arke, *1. Sam. 6.* and *Pius*
the fourth Pope of that
name, for censuring the
sacred Oracles of Hea-
uen amongst bookes pro-
hibited, marking them
in the forehead with the
stroke of *Noli me tangere*,
God hath not dedicated
the Bible to the Laity ;
and

and of *Hofius* a father in
the *Trent* conspiracy, that
it is fitter for women to
meddle with the Distaffe
then with the Word of
G O D. Suffer mee to
draw a little blood out
of this veine; for what-
soever they doe or can
pretend, it is euident out
of ancient Stories that in
the Primitiue Church the
Word of G O D was
not onely permitted to
the Lay people to reade
but also that translati-
ons were prouided of set
purpose, that they might
reade it. Wee reade in
Socrates, that they were
translated by *Vlphyas*
Bishop of the *Gothes*,
for that the Barbarians
G 3 might

Chrys. Hom.
I. in Iohan.

Theod. de
curan. Gra-
corum affec-
tibus l. h. 15.

might learne them ; by *Methodius* into the *Slavonian* tongue. *S. Chrysostome* in his first Homily vpon *Iohn*, remembers the *Syrian*, the *Egyptian*, the *Indian*, the *Persian*, the *Ethiopian*, and many others : And *Theodore* in his first Booke, *De curandis Graecorum affectibus*, will beare vs witnesse that in his time the Bible was turned into all Languages in the world ; and what one thing is more common among the Fathers, then often to bee calling vpon the people to get themselves Bibles, to reade and examine them : Then the Laity was acquaint-

quainted with the Text of
Scripture as well as the
learned, and then the doc-
trine of *Hofius* was not hat-
ched: So we reade in *So-*
crates, of *Nestarius*, that
of a Iudge, and one of the
Laitie, he was made Bi-
shop of *Constantinople*, by
the consent of an 150. Bi-
shops; And of Saint
Ambrose, who was tran-
slated from the govern-
ment of a Prouince to
be Bishop of *Millaine*:
Of *Gregory* the father of
Nazianzen; Of *Thalas-*
sim, Bishop of *Casarea*,
that from priuate men,
they were remoued to
sit at the sterne of the
Church; which shewes
how painefull and how in-

*Socr. lib. 5.
cap. 8.*

*Socras. l. 4. c.
cap. 25.*

*Euseb. hist.
eccles. l. 6, c. 2*

Basil epist. 74

defatigably diligent they had beene in the Word of God, and in the search of Scriptures, that being but Lay-men; yet were supposed able to sustaine the office and charge of Bishops. Wee reade in *Eusebius*, of *Origen*, that he was trained vp in the Scriptures from a child; that hee got them without booke, and was wont to question with his father *Leonides* about the difficult meaning of some places: Of *Macrina* foster mother to *S. Basil*, that shee proposed vnto her selfe the example of *Timothy*, and trained him vp in learning the Scriptures from his

his infancy. S. *Basil* himselfe is our recorder in his 74. Epistle ; so wee reade in *Nicephorus*, his eight booke and 14. chapter of *Paphnusius* a Lay-man, and yet so renowned for his singular knowledge in Diuinity, that hee was accounted worthy to beare a part, and be no small helper in the Councell of *Nice* : And who knowes not that S. *Hierome* directs many of his Epistles vnto godly women, and doth highly commend them for their labour in the Scriptures ? Or who knowes not, that Saint *John* himselfe writ his second Epistle

*Niceph. l. 8.
cap. 14.
Hierom.
Ioh. Epist. 2.*

G s to

to his elect Lady ?
which Epistle is Canoni-
call Scripture : And is
it not a shame to thinke
that hee would send her
an Epistle which shee
might not reade ? It was
indeede the reproach
which *Iulian* the Apo-
stata objected against the
Christians ; and from
him it seemes that *Hos-
sius* and *Andradus* , and
our blinde *Romish* guides
haue borrowed it : By
all which it appeares ,
that this muffling of
mens eyes , which the
Trent men haue deuised,
is but a nouelty and a
tricke to winne some
credit to their Legend,
the very shoppe and
● forge

forge of lies ; and vnder the vaile and mist of Ignorance , to send whole droues and legions of foules to Hell. But for you (beloued) I shall beseech GOD in the words of *S. Paul* , and I beseech you vse the same Prayer for your selues ; *That the Word of GOD may dwell in you plentifully in all wisdom* ; that the Booke of GOD may neuer be wrested out of your hand ; that hee would open to you the treasures of wisdom and knowledge , which there are hid : that you may bee like *Apollos* powerfull , and like *Tertullus* learned in the Scriptures,

Scriptures, that you may relish that heauenly Manna, that you may long after the sincere milke of the Gospell; that you may performe indeede as much as GOD gaue *Ioshua* in charge, *Iosh. 1. 8.* That this booke of God may not depart out of your mouthes, that you meditate therein day and night, that you obserue and doe all that is written therein; for thus you shall make your waies prosperous, you shall make your sorrowes easie, your comforts many, your vertues eminent, your conscience quiet, your life holy, your death comfortable, your electi-

on

on sure, your saluation
certaine; and so I make
poste haste to those five
sins which I called *posi-
tive*, whereof the first is
swearing.

Swearing, the *Hebrew*
word *Aloh*, may eyther
signifie cursing and exe-
cration, as *Zanchius*; or
Periury, and foreswea-
ring, as *Polanus*; or flande-
ring and detraction, as
Marcer would haue it. I
rather follow the exposi-
tion of *Ribera* out of Saint
Hierome; that here it
is vsed to signifie rash
and idle swearing; so
that heere is no shroud
for that doting hu-
mour of the Anabaptists,
and Manichees; which
they

1 *Positive.*
sin.
Zanchius.
Polanus.
Ribera out
of *Hier.*
Error Ma-
nich. &
Anabaptist.
Zanchius in
3. *præceptum*
ex Gratia-
ne.

they would gladly reare
and build out of the fist
of *Mathew* ; *Swear not*
at all : and out of the
fist of *James* the 12. *My*
brethren aboue all things
swear not. *Gratian* (saith
Zanchius in his exposi-
tion vpon the third com-
mandement) will helpe
vs with a list out of
the Fathers to answere
them , *Damnatur à*
Christo , *& Apostolo iu-*
ramenta temeraria , *quæ*
vulgo habentur in colloquijs ,
non ea quæ coram Magi-
stratu habentur in iudicijs.
Our Sauour forbids
common and idle swear-
ing in our ordinary talke
and vpon slight occasi-
on , but hee forbids not
the

the lawfull vse of an oath before the Magistrate, which else-where hee allowes, and calls the Iudge and *Palemon* to make an end of all contention; *Heb. 6. 16.* This then needs must bee the point.

Rash and idle swearing being not performed, in iustice, in truth, and in iudgement, is such a sinne as will make a whole Land to mourne and shake, The truth whereof is most apparant in the 23. of Ieremy at the 10. Because of othes the Land mourneth: To which we may adde that blacke doome gone out against prophane swearers in the
fift

fift of Zachary; The curse of God shall lay siege vnto the house of him that sweareth, untill it haue consumed the timber, and the stones thereof. And that sentence of Syracides, Eccle. 23. 11. He that vseth swearing shall be filled with wickednesse, and the plague shall neuer bee removed from his house. It seemes this Doctrin hath beene long knowne and Preached, and this sinne also cryed downe by the ancient Lawes of most Nations in the world: for amongst the Egyptians whosoever was conuicted for a common swearer was to loose his head: amongst the Scythians it was the losse and

Johannes
Boemius de
moribus
Gentium
lib. 1. cap. 5.
Boemius l. 2.
cap. 9.

and forfeiture of all his
goods : amongst the
Romans the swearer was
to bee throwne with vio-
lence from the toppe
of the Rocke *Tarpei-*
us. And this was the
onely cause (sayth *Plu-*
tarch) that they would
not suffer their children
to sweare by the name
of *Hercules* within dores;
but enioyned them to
goe abroad, and there
delibrate of their oathes.
Amongst the *Greci-*
ans, the swearer was
to loose his eares : the
Iewes were wont to rent
their cloathes when they
heard the Name of
God prophaned : which
if wee should doe in
our

Quest. Ro-
man,

Greci.

Iudei in
Talmud.

*Beatus de
moribus
Gentium
lib. 2. c. 11.*

*Rhenan in
annor. in
Tertul.*

our daies , wee should
rent our cloathes so oft as
we heare men spewing
blacke and fearfull oathes,
one suite would not last
vs one day; nay, some-
times not hang so long
vpon our backes , till
our flesh or skinnes were
warmed within vs. Yea,
the very Turkes, as some
report of them , will
stop their eares at the
hearing of an oath. And
it is memorable of one
of the Kings of France,
who (as *Beatus Rhe-
nanus* records) made
this Statute ; that Swea-
rers should haue their
mouthes seared with
burning irons. And one
of the Kings of this
Land,

Land, out of a religious care to prevent the doome which the Heavens threatned for this sin ordained that a mulct and forfeiture should bee exacted of euery one that was heard or noted to sweare within his Court. To shut vp this prooffe, swearing is a sinne that brings the wrath of God, not onely vpon the party that swears though he bee sure not to escape, nor onely vpon the house where he dwels, as the sin of *Ely* for want of due correction vpon *Hophni* and *Phinehas*, but vpon the Country, as the sinne of the men of *Gibeth*, hazarded the ruine of the whole

whole Tribe of *Beniamine*, *Iudges 20.* and yet woe bee vnto vs, for our Land may truely take vp that mournfull complaint of the Prophet *Esay*, *The whole Land is sicke, and the whole heart is heavy with this sinne*: and redouble often and often the *Elegy of Ieremy*: *Because of Oathes our Land mourneth.*

Magistrates
tainted with
this sinne.

Our Magistrates that should put bridles in the mouthes of others, doe not, or else they dare not make any Lawes against this sinne, for feare lest they should proue nets to catcht themselves.

The Nobility.

Most of our noble
stemmes,

stemmes, to shew their
vndanted boldnesse, (in
open rayling vpon God
himselfe) doe shew more
base courage in our out-
uying of oathes then euer
they are like to doe in
martiall feates in Armes.
G O D hath vouchsa-
fed to honour them more
then others, and they
dishonour him, and en-
danger the honour of this
Land, as much as any.

Those that should proue
the hope and life of the
Gentry, make it the v-
suall and common fi-
gure in their Rhetorike,
not to giue their best
friend a word, till first
they haue giuen the
Name of God a wound;
an

The Gentry

an oath is the proeme of
all their speeches, and
the complement of their
discourse; there is not
the least error in casting
of a dye, but it must
cost our Saviour a stab; he
will not loose one penny
by his gaming, but Christ
Iesus must pay for it, it
shall cost him the stain-
ing and impeachment
of his dearest honour; if
his neighbour wrong him,
although but in shew, by
fearefull oathes hee will
be reuenged on GOD
for that; if GOD will
bee so mercifull as to
crowne him with some
vnexpected blessing, then
hee shewes his content-
ment with decads and pa-
ges

ges of othes. This is the
Dialect wherein G O D
must bee thanked for that,
it is most true of them
which *Quintilian lib. 1.*
Instit. sayd of his pupill:
Nondum prima exprimit
verba, etiam iurare didicit:

An oath is the first Eng-
lish which hee learneth ;
Et qui iurat cum repit, quid
non adultus faciet ? If they
can sweare in their cra-
dles, they will shake a
Land with oathes when
they are old. Our Citi-
zens which should bee
samplers for the world to
imitate, will not sticke
to sell their soules, so they
may sell their wares with
it : but is it not a mise-
rable and sorry bargaine,
when

Citizens.

when for euery trifling gaine, not worth the naming; they giue their soules to boote, which cannot be redeemed with a thousand worlds.

Courtiers.

If you chance to come neere the Court, you would thinke you were entred vpon a stage, and come into a schoole of blasphemy: if you walke into the streetes of the City, you would thinke you were among the Courtiers schollers, who hauing often heard their lectures of swearing, were now boldly and readily repeating them.

Country.
men.

Cast eye vpon the Country swane, and there
is

is not the silliest catiffe,
howsoever defeated of
all the endowments both
of grace and nature, but
is wise enough to prac-
tise this sinne; hee that
by nature is most rude
and barbarous in spea-
king, can bee eloquent
and rhetoricall enough
in swearing, that how-
soever they are excelled
by Courtiers and Citi-
zens in variety of attire,
yet they disdain and
scorne, that they should
put them downe, ey-
ther in the complement
and brauery, or in the
variety of new fashioned
cloathes.

Thus doe men of
all estates turne worfe
H then

then Iewes, in crucifying the LORD of glory, and ripping their Saviours wounds to bleede againe ; for the Iewes crucified him but once; blasphemous swearer, thou curcifiest him almost at euery word thou speakest ; the Iewes sinned of ignorance, not knowing that he was the Messias , but thou of wilfulnesse : the Iewes called for *Pilate* to crucifie him, but thou vngracious murtherer wilt doe it thy selfe ; and instead of crosse and nailes, thou rentest and grindest him to pieces betwixt thy teeth. The dreadfull Name of GOD, and this sweete Name

Name of I E S U S, is
all the Euidences, and
all the Charter thou hast
to shew, for thy right
and title in Heauen. If
this preuaile not, thou
art a sparke of Tophet,
and a fire-brand of Hell:
and wilt thou for all
this, teare in piéces this
dreadfull Name? wilt
thou rent thy owne Char-
ter, and by blotting
this Name, blot thy
owne name out of the
booke of Life? Suppose
there could not be found
any other sinne in all our
Land; suppose swearing
had not any other sinne
to beare it company,
suppose there were no
forraigne enemy in the
H 2 world

world to annoy or in-
uade vs., yet the frequent
vse of this infernall dia-
lect and language of the
diuell; would prooue an
engine and rampire strong
enough to batter our
walles, a sword keene
enough to martyr our
flesh, an arrow swift e-
nough to drinke vp our
blood, a disease sharpe
and desperate enough,
to make a flaw in our
estate, a breach in our
peace, and a scarre in
our Church, a shaking
ague, and hot feauer, sure
enough to shake our
Land from one end vnto
the other; and therefore,
if you respect and ten-
der the peace and wel-
fare

fare of this Kingdome ;
if you beare any loue to
this Nation, if you af-
fect the health of *Ieru-*
salem, if you wish from
your hearts that the flo-
rish and happinesse of our
state and land may be im-
mortall, if you haue any
zeale or courage for the
Lord of Hosts, then gird
your sword vpon your
thighs, arme your selues
with courage and resolu-
tion, to stop the mouth of
this crying sinne: It is a
proud sinne, that scornes
to quarrell with any vn-
der G O D himselfe: It
is a stowt sinne, that is
alway heauing at the
strength and foundation
of our land. O suffer it not

to walke in our streetes,
to sit at your boards, to
tarry in our shoppes to
iet in your Markets
without a checke : why
should this aboue all o-
ther sinnes stoope and
submit it selfe to no
Law ? why should this
aboue all other sinnes be
subiect to no censure ? O
that some *Phinehas* who
is zealous of the Name
of GOD, would breake
vs the ice, and take in
hand to purchase and
procure from our Se-
nate, some wholesome
law, some sharpe and
cutting statute, that
might snape the growth,
and stanch the bloody
fluxe of this haynous im-
im-

impiety ; verily GOD
would say of such a
man as hee sayd of *Phinehas*, *Numbers 25*. This
good man that was zealous
for my sake, hath
turned away mine anger
from you ; surely
happy should be that day,
and immortall should
bee the memory, and
honoured for euer should
bee that man, by zealous
endeuours so good
a worke should bee effected ;
their memories should
neuer perish, but wheresoeuer
there should bee but
mention of their names,
there also the good
worke that they haue
done, should bee spo-

ken of for a memoriall
of them ; and would
G O D wee might bee
so happy as once to see
that day. And so I
come to the second po-
sitiue sinne, which is
Lying, wherein I dare
passe my word I will bee
brieft.

The second
Positiue
sinne,

Cachesb, howsoeuer in
Kal, it may signifie to
waxe faint, and be with-
out courage, yet in
Piel, as here it is vsed, it
signifies to lye ; and is
by *Martyr* out of *Au-
gustine* defined to bee ey-
ther the uttering of some
vntruth, or the uttering
of a truth vntruly, with
intext and purpose to de-
ceiue. *Aquinas* secunda
secun-

secunda in his 110. question, makes eight kinds of lyes, but Saint *Augustine* more concisely comprizes them all in three.

The first for profit, which is called *officiosum*; another for meriment, which is called *iocosum*; the third of malice, which he calls *perniciosum*. The first kinde of lie takes hold of those, that for a little lucre send truth packing. The second takes hold of those, who affecting to make others sport, set their wits on working. The third takes hold of those, that vse to whet their tongues with gall, onely

to wreacke their malice. And there is none of these ; eyther so mincing or so neate and handsome , but it is a foule and lothsome sinne. For howsoever *Plato* in his second Dialogue de *Republica* ; and *Quintilian* in his twelfth Booke of Institutions ; and *Aquinas* in the place before cited , at the 4. Article , can finde in their hearts to winke at such lies as are full of wit and good conceit ; and Saint *Ierome* himselfe , would father some officious lies, euen vpon the Scripture, from the example of the Egyptian Midwiues, *Exo. 1.* and

and of *Rahab* ; *Ioshua*
 2. and of *Abraham*, *Gen.*
 12. and of *Iacob*, *Gens.*
 27. Yet seeing Saint *Aug-*
ustine a better Scholler
 then *Plato* ; and *Salomon*
 a better Oratour then
Quintilian ; and both
Iob and *Paul* ; better
 Commentators then e-
 ther *Aquinas* , or Saint
Ierome , as I hope, will
 take my part , I shall
 not shrink nor retract
 what I haue said , that
 there is no kind of lie,
 bee it neuer so neatly
 trimd , and wittily con-
 trived , neuer so like-
 ly to proue good and
 aduantageous , which
 may not without any
 slander bee censured and
 noted

All sorts
 of lies be
 sinnes.

noted for a sinne.

*Euseb. de
prep. Euang.
lib. 8.*

For prooffe whereof, I might appeale to the *Esai* among the *Iewes* in *Eusebius*, his 8. Booke de *Preparatione Evangelica*, and 4. chap. to *Damascene* in the 3. of his *Paralels*: to *Chytraeus* in a Tract de *Iacobi mendacio*: to *Gerson* in his protestation about the matters of faith: to *Saint Bernard de modo bene viuendi*, 31. Sermon: *Saint Augustine*; who of set purpose hath answered *S. Ierome* in his 8. and 9. Epistles: to the lawes of the *Persians* in *Plutarch*: to infinit other authorities. But when the Scriptures bee plaine, I list to seeke no further.

Shall

*Plutarch. de
vitando.*

Shall *Salomon* then bee
iudge ? I am contented,
vpon condition hee may
bee heard to speake out
of the 12. of the *Prouerbs*
vers. 22. for there he hath
defined a lie to bee a-
bomination in the sight
of G O D. Or if you
will heere him speake
out of the 6. of *Prouerbs*
vers. 17. for there hee hath
pictured a lie with this
motto vpon the face : *The*
sinne which G O D abhoreth.
Which place is not
ment onely of the pern-
cious lie ; which is spi-
ced with malice ; but
also of merry and con-
ceited lies. For other-
wise *Salomon* hath thwar-
ted *Hosea* , who blackt
it

it on the head for a sinne, to make Princes merry with lies, *Hosea* 7. 3. not onely of the pernicious lie, that is lined and bolstered with Gall and rancor, but also of the officious and profitable lie: otherwise *Salomon* forgot himselfe, when hee commands, that vpon no tearmes, that vpon no conditions, wee should make sale of truth, *Pro.* 23. If any lie might merit or pleade not guilty, then surely it should bee such a one, as maketh for the defence and encrease of GODS glory and honour, and yet euen this lie also deserves

serues an *Anathema*, from
the 13. of *Iob* 7. 9. *Will
you lye for Gods defence ?
Is it well that one should
make a lye for him ?* The
modell of time will not
abide any profuse or large
discourse, I therefore e-
pitomize and contract
my larger meditations
into this brieife summe.
The pernicious lye which
is of malice, as it hath no
father but the diuell, so
hath it no other Patron
to defend it: the lye for
sport and merriment wee
haue already disabled ;
and the ground of the
officious lye is but a
quicke-sand, vnable to
support such a weighty
sinne. For say thou lye
to

P. Martyr
de menda-
cio.

to heple thy neighbour
at a dead lift, perhaps
to saue his life, a thing
that God commands, this
is but a weake supporter;
for euen in this thou
doest thy selfe more hurt,
then thou canst doe thy
neighbour good, *Nisi fiat
iustis & rectis medijs*, saith
Martyr vnlesse it bee done
by lawfull and warrant-
able meanes. Say thou
intend the benefit of the
Church, and by con-
sequent GODS greater
glory; yet Saint Paul
will Schoole thee bet-
ter; *Rom. 6. 1.* Thou
maist not giue way to
the smalest euill, in
hope of the greater good
to follow thereupon. If
it

it bee obiected, that the *Egyptian* midwiues lied, and G O D blessed them; I answere, that G O D blessed them not for the lye, but for their fayth that wrought in them by loue. If it bee said that *Abraham* lyed to *Pharaoh*; and to *Abimelech*. I answere, it is more then can bee prooued. Indeed he sayd that *Sarah* was his sister, and it was true; for they were the children of the same father, but not of the same mother, as *Abraham* himselfe expounds his owne meaning, *Gen. 20. 12.* but hee neuer denied that shee was his wife; *Non petit Abra-*

Aug. contra
Faust Ma.
nic. lib. 32.

Abraham vt *Sarah* menti-
atur, sayth *Iunius*, *Abra-*
ham desired her not to
lye: what then? *S. Au-*
gustine in his 22. booke
against *Faustus* the *Ma-*
niche, answeres it thus:
Veritatem voluit celari, non
mendacium dici: hee bid-
her not speake a word but
truth, and yet bee wary
that she told not all that
she knew, *à nemine enim*
id exigitur vt totum depro-
mat quod nouit; *Pharao*
could not bind them to
reueale the whole truth
sayth *Martyr*, in-resolving
of this doubt. If it bee
sayd that *Iacob* lyeth
when hee told his father
that hee was his elde-
sonne *Esau*; *Aquina*

Aquinas 2.
2.2 & q. 110.
Art. 3.

an

answereth, *secunda, secunda,*
quest. 110. Artic. 3. that
the saying was mysticall
not vntrue, as if he should
haue said; I am the elder
by grace; or thus, it was
Propheticall to shew a
mystery; *Quod minor po-*
pulus hoc est Gentium sub-
stituendus esset in locum
priogeniti hoc est Iudeorum,
By *Esau* hee meant the
Iemes, by himselfe the
Gentiles, and his purpose
was to signifie that how-
soeuer the *Iemes* were
G O D S first borne, yet
they should bee cast off,
and the *Gentiles* who were
the yonger brethren, were
they to whom the bles-
sing and the inheritance
did belong. But I will
dwell

P. Martyr
in locis com.
de mendacio.

dwel no longer on this
poynt. The closure is this,
*Si quando loquenti sunt ut
homines, peccasse non diffi-
tebimur*: If they speake
these things as men they
erred, and wee deny it
not: *Sin vero afflatu
Dei, mirabimur eorum
dicta sed in exemplum non
trahemus*: If these things
were spoken by the mo-
tion and direction of
Gods Spirit, wee will
stand in admiration of
the wisdom of GOD;
yet dare we not make this
practise a patterne for vs
to imitate, but for all lyes
wee will make bold there
to include them, where
the day of iudgement
without repentance will
be

bee sure to finde them,
euen. in the Catalogue
and amidst the bedrole of
our finnes.

Set a watch therefore
before thy mouth, and
keepe the doore of thy
lips, that thou vtter not a
lie; set a locke and key vp-
on thy eares, that thou en-
tertaine not the voyce of
him that telleth a lie. For
as he that telleth the lie,
hath the diuell in his
tongue; so hee that hea-
reth the lye hath the
diuell in his eare, and
quickely it creepes in
at the eare that will
neuer out of the heart
while thy breath is in
thee.

The time hath alrea-
dy

dy commanded mee to
take my worke out of the
Loomes, and to let the
other three finnes remaine
vntouched; would God
they were also left vnprac-
tised: nay, it were well
if they were not also pro-
fessed amongst you. This
(beloued) this is the
onely thing that wee the
Ministers of GOD, who
come here spend our
breath, would gladly
begge, this onely is the
thing that we would faine
beseech with all the bow-
els of our affections, with
our eyes watring, with
our flesh shaking, with
our heart bleeding, with
our soules mourning, with
all the strings of our
hearts

hearts enlarged towards
you, that you would not
suffer these finnes to dwell
amongst you, that now
at length you would draw
your sword against sinne,
which at euery corner be-
siegeth your City, be-
fore it beginne to batter
your walls. It is a crafty
Sinon, you cannot lodge
it within your gates but
with feare of your liues;
it is a conuicted rebell
against Heauen, you may
not harbour it, it is a
professed traytor against
the peace and quiet of
your Land, you cannot
entertaine it without sus-
pition of high treason
both against our blessed
Saviour; and our graci-
ous

ous Soueraigne. Alasse be-
loued, how long, how long,
shall the Preacher cry, that
sinne is more to be fea-
red then any treason, and
yet we practise it? How
long shall the Preacher
cry, that sinne is the one-
ly *Trojan-horse*, whose
wombe can command a
boody Armado, armed
with cruelty and rage to
worke our ouerthrow, and
yet wee entertaine and
welcome it? How long
shall the Preacher cry in
our streetes, and wring in
your eares, that sinne is
the onely make-bate be-
twixt GOD and vs, and
yet we are in league and
compact with it: How
long shall the Preacher
pro-

proclayne this truth,
that our Land will neuer
bee ridde of Priests and
Iesuites, the little Foxes
that hinder the growth of
the Gospell; till first we
haue cryed downe our
sinne, and yet we will not
leauie it? how long shall
the Preacher cry, nay,
weary the strings of his
tongue, and weary his
sides, and breake the
veines and the pipes of
his heart with crying;
that the sinne of our
Land, that the sinne of
our people, and the vn-
thankfulnesie of our Na-
tion, hath taken away the
glory and the mirrour of
Princes, the staffe of
our comfort, the ioy of

I our

our heart, and the hope
of our Land; and yet
wee dandle it on our
knees, and yet wee fo-
ster it: wee would bee
loath to bestow our loue
vpon him that should
practise treason against
the Crowne, and yet we
loue our sinne which is
more trecherous: wee
would bee loath to see
our land inuaded by for-
raine enemies that were
stronger then wee, and
yet wee keepe our sinne
at home, which is more
dangerous: surely our
eyes would sinke into
their holes, and our
haire start from off our
heads, and our hearts
would breake in sunder
with-

within our sides, if euer
wee should heare of the
subuersion of our State,
of the sacking of our
Kingdome, of the downe-
fall of our Churches,
of the burning of our
Houses and Cities ouer
our heads, of the eclpse
and darkening of the
Gospell amongst vs:
and yet alas our sinnes
are stirring the ashes,
and blowing the Coles,
and putting Oyle to the
flame of GODS dis-
pleasure, and how shall
wee quench it? wee
must quench it by a
flood of teares, by wa-
tery eyes, by bleeding
hearts, by pensiue soules;
wee must quench it by
I 2 making

making our eyes fountaines , and our heads springs , and our hearts riuers of teares : nay, let vs euen turne our fountaine of teares into a streame, and our streame of teares into a flood, and our flood of teares into an Ocean, and let that Ocean bee bottomlesse, and that spring boundlesse, and that fountaine of teares neuer bee dryed vp, that **G O D** may bee pleased to heale our Land, which hee hath shaken, to renew our hopes which hee hath crossed, to turne away the iudgement which hee hath threatned, to Crowne
vs

vs with those myriads of blessings, which hee hath promised : and amongst all these thy blessings, write downe these particular by name ; Crowne our gracious Soueraigne, and this Kingdome with immortall happinesse ; let the Scepter neuer depart from his seede ; let none of his seede euer depart away from thee : weaken the walls of *Babell* ; continue the light of thy holy Gospell ; blesse our friends ; conuert, or else confound, or enslave our foes ; kindle our zeale ; soften our hearts ; heale our sores ; pardon our sinnes ; saue

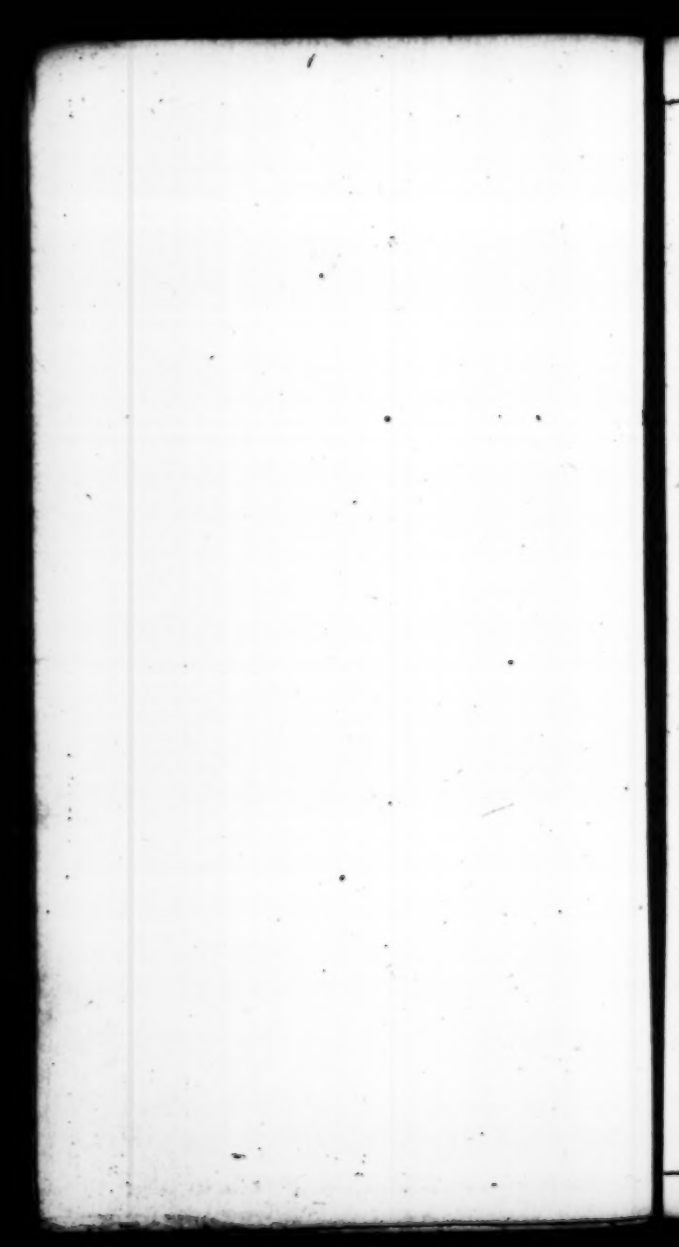
I 3 our

our soules at the last
day, for thy Sonne
CHRIST
IESVS
his sake.

* *

FINIS.





Englands
SECOND
SUMMONS.

**A Sermon Prea-
ched at Pauls**
Crosse the 5. of
February, *Anno*
Dom. 1615:

By *Thomas Sutton*, Bat-
chellor of *Diuinity*, then
Fellow of *Queenes Col-
ledge* in *Oxford*.

The third Impression.

REV. 3. 19.
Bee zealous and repent.

LONDON,
Printed by *Iohn Norton*,
1633.

England

SECOND

edition

A Shorter Price
and a
New

edition

of the

same

by Thomas Gordon, Esq.

of the City of London

and of the County of Middlesex

being in

The third edition

of the

same

LONDON

Printed by John A. Smith

1807



ENGLANDS SECOND

Summons.

Rev. 3. 15, 16.

I know thy workes, that thou
art neyther cold nor hot:
I would thou werst either
cold or hot.

Therefore, because thou art
lukewarme, and neyther
cold nor hot, it will come
to passe, that I shall spew
thee out of my mouth.

THis whole chap-
ter containes in
it three Epistles
endited by GOD in the
con-

consistory of Heauen,
sent by his faythfull
seruant *John*, vnto three
famous Churches of
Asia.

Euery Epistle may be
broken into foure quar-
ters.

The first, an *Exordi-
um*, or enterance : The
second a generall pro-
position : The third a
narration : The fourth
an Epilogue or conclu-
sion.

My Text is part of the
last Epistle, directed to
the Church of *Laodicea*,
whose *Exordium*, or en-
terance, is set downe in
the .14. verse, wherein I
note.

First; the party to
whom

whom this Epistle was directed, it is the *Angell of the Church of Laodicea.*

Secondly, the party greeting or sending, it is *Amen, God blessed for ever.*

The Proposition in the 15. verse, *I know thy workes.*

The narration, from the 15. verse to the 22. The Epilogue and closure verse the last.

In the narration I discover foure particulars.

First, I find her checkt and reprehended for her luke-warmenesse, verse, 19.

Secondly, I finde her chid and threatned, verse 16.

Thirdly,

Thirdly, I heare her exhorted to more heate and feruency in zeale, verse 19.

Lastly, I see her intreated and allured by a gracious promise, verse 20.

And surely this sicknesse of *Laodicea*, was a sickenesse vnto death, seeing the most soueraigne sprigges of balme which the Physition could find in all *Gilead*, were not sufficient to asswage her grieve, or mittigate her paine.

If you long to see the breaking vp of my Text into smaller fraction. In it you may obserue:

First,

First ; a prerogative royall appropriated onely vnto GOD, *I know thy workes.*

Secondly, the deplored estate of these *Laodiceans*, wherein you haue : First, the crime which was objected, *Thou art neyther hote nor cold* : Secondly, the aggrauation of the crime, by comparing luke-warmenesse in religion with another sinne damnable in it selfe, yet pardonable in respect of this, *would God thou werest eyther hot or cold.* Thirdly, the sentence of malediction which hee passed vpon then ; *Therefore I will spue thee out of my mouth.*

And

And thus haue I briefly and courſely made my firſt draught, whereby you may gueſſe at the limbes, and gather the proportion of my whole diſcourſe.

Now if GOD ſhall continue his gracious aſſiſtance, and you your Chriſtian attention; I ſhall imploy my beſt endeauours, for this modell of time, to expreſſe the perfect feature of euery member, beginning with that prerogative royall, which none can juſtly claime, but God. *I know thy workes*; as if in fuller termes hee had ſpoken thus: thou doeſt but feede thy ſelfe with vaine and fruit-

fruitlesse hopes; thou
thinkest thou hast done
me good service by knee-
ling in my House, and
hearing of my Word,
and by a tolerable care
in the outward obseruance
of my Lawes; but for thy
loue thou hast espoused
that vnto the world, for
thine affection thou hast
wedded that vnto thine
Herodias, for thy zeale
thou hast enflamed that
with the loue of thy
owne wanton *Dalilah*:
thou bowest in mine
house, but thou wor-
shippest *Rimmon*: thou
professest my Name, but
thou seruest thine owne
elly: thou runnest for a
crowne, but thou lookest
backe

backe like *Atalanta*, and
reacheſt at thoſe balls
of Gold which the Diuell
like a crafty *Hippomenes*
hath ſcattered in the
way, in the time of peace
thou lookeſt faire, like
the Curtaines of *Salomon*,
or the Apples of
Sodom; but if I nurture
thee neuer ſo lightly
with my rodde of
correction, I finde thee
blacke as *Kedar*, and
rotten as the Clay in
the depth of winter
thou prayeſt that my
name may bee hallo-
wed, but thou ſweareſt
raſhly, and thou thinkeſt
I heare thee not: thou
committeſt adultery with
all thy louers, and thou

thou thinkest that the
night and the darkenesse
shall bee a Canopy to
hide thee that I see
thee not : thou grindest
the faces of the poore for
whom I died: thou vnder-
minest the little Church
which I haue planted,
and thou thinkest that
I know it not : but a-
lasse for thee, the
strength of thy witte
hath encreased thy sinne
for there is not a thought
so secret, but I can
tell it, not a Cabbin
so retired but I am in
it, no closet so secure
but I can open it, nor no
worke so cunningly con-
trived and wrought, but I
shall know it.

When

When thou drawest the curtaines to commit adultery, and sayest, no eye seeth me; then am I standing beside thy bed; when thou art hammering and contriuing bloudy and treasonable practises, and sayest no eare heareth mee; then am I listning within thy Closet: When thou art hiding the spoyles, which thou hast taken from the Church, and sayest, no man can controule mee; then am I looking thee in the face, and shaking my rodde over thee. I am about thy paths, and about thy bedde, and I take notice of all thy wayes,

I know all thy workes :
which in one minerall ,
contaynes more frag-
ments of inestimable
treasures , then can bee
gathered vp in so short
a time , I will content
my selfe with the bare
touching of one Pearle,
which lies as it were
aboue ground , obuious
to the eyes of euery
passenger , described in
these termes. There
is no worke , no pur-
pose so secret which is
not open and manifest to the
eyes of God.

Wee can
hide no-
thing from
GOD.

I shall not neede to
bee prodigall in spend-
ing mine owne breath,
or your attention ,
in propping such a
knowne

knowne and ancient
 Theoreme, I purpose-
 ly omittē the many
 fruitlesse disputations of
Lombard in his first
 Booke of Distinctions;
 and of *Aquinas* in the
 first of his Summes the
 foureteenth Question:
 onely thus much I must
 needes præmise; that
 there is in GOD a two-
 fold knowledge. The
 one speciall, which in
 Schooles is tearmed the
 knowledge of Approba-
 tion, whereby GOD
 is sayd onely to know
 his owne Sonnes and
 Children, and not the
 reprobates, whereof we
 reade; *Matthew. 7. 23.*
Away from mee ye wicked

I know you not. And Ro-
mans 11.2. God hath not
cast away his people,
which he knew
before. The other ge-
nerall, and absolute, where-
by hee readeth the most
retired thoughts, and se-
cret purposes both of the
good, and badde, as if
hee had them noted in
great and capitall cha-
racters before his eyes.
The former, which is
the knowledge of appro-
bation, pertayneth to the
unsearchable and eternall
decree of Gods Predesti-
nation; and stands farre
enough aloofe out of my
way. The other which
is absolute and generall;
is now at the Barre, and
ready

ready to bee tried.
Shall *Moses* bee the
Iudge? then heare him
in the sixth of *Genesis*, at
the 5. verse, *יהוה ויבטח* the
Lord saw the inward mea-
nings of the heart. The
heart is seated in a dark-
some closet, walled round
about with flesh, swaddled
vp and covered with the
richest hangings of na-
tures wardrobe, so cha-
rily attended, so shrou-
ded with vials, that
though thou beare it in
thy bosome, though thou
feede it with thine owne
goods, though thou study
to delight and please it,
though it bee thine owne,
yet if thou wouldest giue
a world for a sight, thou
couldst

couldst not haue it. Yet
neyther is the heart so
close imprisoned, but
hee beholdeth, nor a
thought so priuily con-
ceiued, but hee descri-
eth, nor a sparke of
lust so softly blowne
and kindled, but hee
discerneth, nor the smal-
lest seede of vngodli-
nesse, so warily coue-
red, but hee reuealeth
it. Shall wee bee tryed
by *Salomon*? Then heare
him in the first Booke
of *Kings*, chapter eight,
and verse thirty nine:
The LORD knoweth the
hearts of all the sonnes of
men. Shall wee bee try-
ed by *GOD* himselfe?
Then heare him in the
K first

first Booke of *Samuel*, chapter 16. verse 7. *Man beholdeth the outward appearance, but the Lord beholdeth the heart.* Shall we be tryed by *Dauid*? Then heare him in the first booke of *Chronicles*, chapter 28. verse 9. *The Lord searcheth all hearts, and understandeth all imaginations of the thoughts.* O heare him in that passionate Ode, that he compiled when the nefarious projects of *Absolon*, and *Shemei*, had almost broken his heart, *Psalme 139.* *The Lord understandeth my thoughts before I have conceived them; he is about my paths, Ut quid foris perpetrem: to watch what I doe*

doe abroad, and about my
bed: *Vt quid priuatus co-
gitem*: to obserue what I
doe at home, he spieth out all
my maies: whereto the A-
postle hath futed his stile:

Omnia sunt aperta, all things are
naked and open, or as it
were anatomised, and
cutte vp before his eyes,
for that is the Apostle
Saint Pauls allusion, in
the fourth chapter and
thirteenth verse to the
Hebrews. You shall finde
in the second booke of
the *Kings* and sixt chapter
that the King of *Aram*
could neuer plot so secret-
ly against *Israel*, but *Is-
rael* got wit and notice
of it. This *Aram* is a

fit Embleme to resemble
vs, who can not enter-
taine a sinnefull thought
though slumbering vpon
our beds, nor effect a
wicked purpose, though
bolted in our lodging,
when our Windowes
are closed, and our
Curtaines drawne, but
this eye of Heauen sees
it, writes it downe in
the Booke of his Ac-
counts, and at the last
day will summon and
warne our soules to a
reckoning for it, *Perees
quocunque sub axe, sub Iont
semper eris.* Though thou
iourney to the lowest
vault and dungeon of
hell to hide thy selfe in
the ashes of Tophet, yet
still

still shalt thou finde it
most true which the Hea-
then Poet spake merily
of his *Silenus*. *Ad Luna*
lumina visus eris. Hee
knowes what thou art
doing, better then thou
canst tell him, and there-
fore *Pierius* in his three
and thirtieth of his *Hi-*
roglyphicks, out of *Cyri*,
and *Eucherius* wittily re-
sembles G O D by the
picture of an eye, stan-
ding vpon the toppe of
a staffe, the staffe is
the Embleme of his
power and Scepter,
wherewith hee gouernes,
and the eye is the Em-
bleme of his all-search-
ing knowledge, whereby
hee diueth and pierceth

Virg. Elg. 6.

into the sectecy of all hearts.

Which poynt (let it be as stale and common as it will) would it once be learned, were able enough of it selfe, to snape the growth of all our finnes, and stanch the bloody issue of all our impieties. It was the counsell of Bernard in his booke *de Vita solitaria*, and of wise Seneca in his eleuenth Epistle; *Semper proponendus ante oculos vir bonus, ut tanquam illo spectante viuamus, tanquam illo vidente faciamus.* The honest heathen was of opinion, that no man would presume to sinne, that had not some

some hope to escape vn-
seene.

Come hither and
learne, thou dissembling
hypocrite; *Introrsum tur-
pis speciosus pelle decora* :
thou that coggest and
dalliest with G O D,
come hither and learne,
thou lookest like to a
goodly paynted Tombe,
but within thou art li-
ned with rottennesse and
with corruption, and
G O D hath spyeed it,
thou makest the world
beleue, that thou art
all zeale, that thou lo-
uest no house but the
Church, no household but
the Saints, that thou
honourest no master but
G O D, that thou longest

God seeth
hypocrites.

for no home but Hea-
uen, that thou affectest
no ioy but Spirituall,
that thou reachest at, no
honour but immortall;
and yet thou wilt take a
bribe like *Gehezi*; Thou
wilt grate the faces,
and sipe the purses, and
pare the liuings, and
leauē desolate the man-
sions of the poore with-
out inhabitants, and yet
thinkest that no eye shall
see thee.

Alasse for thee, de-
plored Wight, wilt
thou plow nothing but
Akeldama, a fielde of
blood, and sow nothing
in it but *Zizania*, the
tares of iniquity, and
still thinke, no eye shall
see

see thee ? Alasle for
thee ; wilt thou openly
ly plight thy troath vn-
G O D , and priuately
wedde thy selfe vnto the
world ? wilt thou burne
with zeale at the Church,
and freeze at home ? wilt
thou dispute and speake
for Christ ? but fight
and strue against him ?
wilt thou beare a faire
golden tongue in thy
mouth, and a foule can-
kred heart in thy bel-
ly ? wilt thou were
C H R I S T S Liuey
on thy backe, and weare
the diuels fauour, and
the shredde of his ban-
ner in thy bosome ?
wilt thou speake aloud,
Psalme 51. LORD make
K 5 me

mee a cleane heart, and
 create a right spirit with-
 in mee: but vnderneath
 ioyne prayer with him
 in the Satire, *Da mihi
 fallere, da iustum; sanc-
 tumque videri, noctem
 peccatis & fraudibus obijce
 nubem*: that is, bee
 nothing lesse indeede,
 then what thou seemest,
 and wouldest bee thought
 to be, and still thinke
 that no eye shall see thee;
 wretched and shamelesse
 man, darest thou not
 sinne in the presence of
 a man, and yet lie
 foming and weltring in
 sinne, in the presence
 and sight of blessed
 Angells?

O Embleme of folly!

Art

Art thou ashamed to
sinne in the sight and
presence of a man, and
yet lie rotting in sinne,
and tumbling in bloud,
and courting of vice,
and murdering of thy
owne soule, before the
face of a dreadfull and
awfull G O D ? Were
it not altogether as
good for thee to damne
thy soule in the sight
of men, as in the view
and sight of G O D ?
What folly like to this,
to watch and tend a
poore soule without dores,
and stabbe it behinde
a curtayne ? or what
folly like this, to
keepe thy soule well and
carefully, when men
see

see thee, but to wound
it in secret? or what
folly like this, to tender
thy soule at the Church,
and to damne it in thy
Closet?

GOD sees
adulterers.

Let the vnchast wan-
ton, and the adulterer by
name remember this.
Surely, thou of all o-
ther art of *Salomon* fooles:
and the Wise man hath
drawne thy portrayture,
Ecclesiasticus the 23. chap-
ter, and 18. and 19. verses,
Thou fearest nothing
but the eyes of man,
thou sayest in thine
heart, who seeth mee?
I am compassed about
with darknesse, the walls
couer mee, whom neede
I to feare? *Nulla est*

in rima, nullus qui me *Erns. Dist.*

exaudiat: The blacke and
 sable hangings of the
 night haue bespredde
 themselves ouer me; cy-
 ther now or neuer, I may
 sinne with safety, I shall
 wipe my mouth in the
 morning, and not bee
 descried. Not descried
 sayest thou? then surely
 thou mayest be bold to
 sinne, all will bee well.
 But shalt thou not bee
 descryed indeede? Canst
 thou make thy doores
 so fast, that the Arme
 of the Almighty; and
 all the strength of Hea-
 uen cannot open it? Is
 there any darknes so
 thicke and palpable that
 this *αλαμω. ομω* the eyes of
 Heauen

Homerus.

Heauen cannot spie thee
thorow it ? Is there any
vaile so close , that the
Father of lights, and de-
scerier of secrets cannot
finde it ? I dare pre-
sume thou darest not
thinke it, for when thou
hast muffled thy face
like *Thamar* , to take a
short and sinfull plea-
sure, and hid thy selfe
like *Sarah* , behind the
doore , or with *Adam*
behind the bushes ; or
with *Jonah* , in the keele
and belly of the Ship ,
yet thou must say vnto
thy GOD as *Ahab* said
vnto *Elijah*, 1. Kings 21.
20. *Hast thou found mee*
O mine enemy ? Nay O
God terrible and dread-
full

full thou hast found
mee ? And then let me
aske thee in the same
tearmes that the young
Gallant in *Erasmus*, as-
ked his wanton Mist-
resse, *An non pudet id
facere in conspectu Dei,
ac testibus Sanctis Ange-
lis, quod pudet facere in
conspectu hominum ?* May
not the Sunne bee asha-
med, and the Starres
gloome, and the Hea-
uens bee astonished, to
see the haire of thy head
how it standeth, the
windowes of thy head
how they flippe and
linke into their holes ;
thy pulses how they
beate, thy flesh how it
shaketh, thy heart how
it

it panteth, thy conscience how it is perplexed; how it houereth, how it chaseth it selfe for feare of miscarrying and trespassing before the Iudges of the world, which are but little Globes of Earth, and pictures of liuing clay; but if once the curtaines of Heauen bee drawne, and the firmament hanged with blackes, and thou entrenched with ruinous and dampie wals, and none sees thee but G O D, then thy conscience fals fast asleepe againe, thy *Herodian* tels thee thou art too too fearefull, thy flesh tels thee thou art too too bashfull; nay,

may, thou turnest power-
full Orator thus to per-
swade thy owne selfe,
that there is now no
cause to feare: The
eye which I feared is
now ouer-cast and sur-
prised with sleepe: the
light which I doubted,
is now ouer-shadowed
and couered with darke-
nesse; the witnesse
which I suspected, is
now retired and out of
sight, none sees but
G O D, why then should
I feare? As if there
were no feare of going
to Hell, but that a man
should see thee going
were intolerable; as if it
were no shame to sin, but
to be described and taken,
were

were inexpressible : as if the
sinne it selfe were but a
trifle , onely the want of
cunning and neate con-
ueyance , made it execra-
ble ; whereas all this
while an angry G O D
stands looking on thee,
and an yron rodde is
shaken ouer thee , and a
bottomlesse Tophet is
gaping for thee. Alas
for thee deplored wight ;
wilt thou make euery
sinnefull pleasure a hau-
ter to strangle thee ? and
euery strange flesh a lure
to take thee ? Wilt thou
presse out of euery bunch
of Grapes a pond to
drowne thee , because
thou canst choake thy
selfe in this silken hal-
ter

halter, and poyson thy
selfe with this strange
lure, and yet escape the
censure of men? Surely,
thy owne foule and con-
science, may seeme to be
the authour and pen-man
of this, or the like ruth-
full and passionate Ele-
ly.

O wanton flesh whom
I am enforced to serue! O
rebellious carcase, whose
prisoner I remaine! O
finnefull body whose Te-
nant I am, and in whose
wombe I dwell! Why
doest thou not cease to
kill mee? *In ipso scelere*
est supplicium sceleris; It
were euen as good for
mee to bee wounded in
the view and face of the
world.

world, as to bee prest
to death, [and stifled in
a corner: and as good
for mee to bee hayled
to the slaughter, and
assaulted in the open field,
as to bee murdered in
a priuate chamber. What
if no man see thee; yet
G O D sees thee? Who
is greater then he? What
is no man charge thee,
yet G O D can con-
demne thee? What if
thou delude the Hu-
mane Consistorie, and
mans Tribunall, yet
shouldst thou tremble
to trespasse against thy
G O D who is greater
then hee.

It was a pretty saying
of *Epicurus*, in *Seneca* his

97. Epistle. *Quid si tuta
possint esse scelera, si secura
esse non possint? vel quid
prodest nocentibus habuisse
latendi facultatem, cum
latendi fiducium non ha-
bent?* If the sinner bee
hemmed and guarded
with walles, and yet
haue a conscience to
haite and to dogge him:
If the wanton bee at-
tended and cloathed
with darknesse, and yet
haue a GOD to see
and reuenge him, then
where is his comfort? or
how is he safer for sinning
in secret?

Remember this, cor-
rupt Gehazi, that poc-
kettest bribes in priuate:
Remember this great
Plot-

Plotter of the world, that
reacheſt at a hungry pre-
ferment with more haſte
then good ſpeede, by
giuing and taking of
pledges, to binde and
confirm vnlawfull pro-
miſes that are made in
ſecret: and let vs all re-
member this; that our
hearts muſt needes bee
ſhameleſſely ſinnefull,
and our caſes vtterly deſ-
perate, and our end vn-
doubtedly miſerable, if
wee dare flye in the face
of GOD, and grieve
his holy Spirit, and rip
our Sauours wounds, and
ſtabbe his bleſſed ſides,
becauſe wee haue the
darkeneſſe for a maſke,
and the night for a coue-

ring

ring, and the walls for a
 defence, and GOD
 hath none to beare him
 witnesse. It was a good
 position of *Boetius*, de
consolatione Philosophiae, his
 fifth Booke and last prose,
Magna est necessitas pro-
bitatis, cum agitis ante
oculos, iudicis cuncta cer-
uentis: A man cannot
 chuse but bee good, who
 remembers that he stands
 alwayes in the sight of
 GOD: And therefore
Prudentius in one of his
 Hymnes giues this good
 memorandum, *quicquid*
ages furtimue, palamue, me-
mento inspectatorem semper
adesse Deum.

Boetius de
consolatione
Philosophiae
lib. 5. last
prose.

Prudentius
Hymnorum
l. 1.

And heere would I
 gladly make a stoppe, and
 stint

stint my meditations in this poynt; but that I finde two of the best sorts of men, that may iustly waight and expect some further vse. The one would haue encouragement, the other would haue comfort from my doctrine, and I haue sufficient to content them both. The one is he that spendeth his breath and spirits in doing of good. The other is hee that is breathlesse already, being almost disconsolate, and out of heart, by sustaining of euils, each of them shall haue a taste, lest if I send them empty home, the one should bee discouraged, the o-
Giue

ther discontented in the way.

Giue mee a man that hath coped and buckled with the sinnes of the time : Giue mee a man that hath studied the aduancement of Religion ; Giue mee a man that hath pleaded the Lords cause against the fauourites of *Baal*, as *Elias* did, 1. *Kings* 18. That hath prouided for the Prophets, as *Elisba* did, 2. *Kings* at the 6. chapter. That shewes himselfe zealous for the Lord of Hosts, as *Phineas* did, *Numbers* 25. at the 11. verse. That hath encouraged those that fight the battels of the
L Lord

Lord as *Abigail* did, the first of *Samuel* the 25. That hath reformed the contempt of the Sabbath, as *Nehemiah* did, *Nehem.* the 13. and 22. and then tell mee what can bee more auailable to enflame his zeale, to set edge vpon his affection, to make him Christianly ambitious in striving for Heauen, to make him out-vie and outstrip his brethren, to make a man sweate and tugge with more eagerneffe and feruency of spirit, in building of the house or prouoking the Gospell of CHRIST, then this one; that God sees him, that the Hea-
uens

uens applaude him, that
G O D and Angels are
spectors, G O D and
Angels attendance to
grace and honour him?
Was there ever spirit
so degenerous and base
that will not stirre and
strike with violence,
when the eye of his
Coronell is fixed full
vpon him? and is there
not as good reason,
that the Christian war-
riour should march with
a courage against sinne,
because his Master and
Captaine I E S V S
CHRIST neuer casts
his eye of him? If *E-*
lias bee pleading against
Baal, this should make
him more hot and vehe-

L 2 ment;

ment ; If *Elisba* bee providing for the Prophets , this should make him more carefull and solicitous ; If *Abigal* bee encouraging and relieving those that fight the battels of the Lord, then this should make her more cheerefull and magnificent ; If the Preacher bee hewing , and flashing at sinne , this should make him more industrious and resolute , considering that there hath not beene so much as a good purpose in thy heart ; thou hast not once so much as opened thy mouth in the LORDS cause, thou hast not giuen a droppe

droppe of water to one
of his Disciples, thou
hast not relieued one of
his members, thou hast
not preferred one of
his Prophets; thou hast
not broken the heart,
nor wounded the head,
nor staunched the pas-
sage of any one sinne,
but G O D hath seene
it, and penned it downe,
and doth remember it,
and will reward it: Goe
on then in the Name
and blessing of G O D;
and if thou haue goods
releue C H R I S T
I E S V S in his af-
flicted members with
it: If thou haue lear-
ning, make the Church
of G O D thine adopted
L 3 heire,

heire, and leaue some remembrance in it : If thou haue authority, shew it in cutting off sinne that endangers the Land; in giuing of life to Religion, which now lyes in a swoone; shew it in scourging and whipping of vice: bring glory to thy GOD, comfort to thy soule, honour and immortality to thy Country by it. If thus thou haue behaued thy selfe, then goe on and the LORD will bee with thee : And as thou goest thus cheere vp thy heart. Great was the good I intended, though I haue not performed it : Laboured I
haue

haue, though not much
preuailed ; I haue coped
with sinne, though I
could not discomfite it ;
I haue snaped the growth
of some vngodlinesse,
though I could not
digge vp the rootes of
it : I haue done my
best, though that which
is best I haue not done.
Shall I bee discouraged
because I can but doe
my best, and not so
much as I should ? Sure-
ly no. I will still bee
doing some good, and
struiuing to doe better ;
if I mend and doe ne-
uer so much ; I will
strive to doe more ; If
I preuaile, GOD shall
haue glory, if I pre-
L 4 uaile

preuaile not , yet still
I will strive ; because
there is nothing that I
doe or suppose , but my
G. O D doth see it,
writes it in his booke,
doth remember it, and
will reward it.

Thus hee that doth
good hath had his en-
couragement. The next
is hee that endureth af-
flictions : If I may
begge your attention till
I haue reached him but
a morsell of comfort ,
I will presently proceed
to that which followes.
Giue mee a man that
hath not liued so many
minutes of time , as hee
hath read and perused
whole decads and vo-
lumes

lumnes of woe ; or a man that hath not eaten so many morsels of bread , as hee hath digested whole loades and burthens of griefe , or a man that neuer tasted so many droppes of drinke , as hee hath shedde streames and riuers of teares ; or a man that hath no follower but paine , no retainer but discontent , no companion but griefe of heart ; that pennes no Songs but sad complaints , and mournefull Elegies ; that endites no descants but sighes and groanes , that sings no tunes but *Lachrimæ* ; giue me such a man as this.

L 5

and

An encouragement
to endure
affliction.

and you shall see, that this little sprigge of balme, which I pluckt from my Text, will make him whole and sound againe : And this is it. *The LORD sees thee.* Thou doest not shed a teare for his sake, but hee puts it into his bottle, *Psalme 56.verse. 8.* The enemy hath not made a scarre or a scratch in thy face, but hee accounts it done vnto himselfe ; Thou hast not sweat one droppe of water for his sake, but hee that sweat droppes of bloud for thee, hee doth regard it. There is not one furrow in thy backe, but hee both searcheth

searcheth and trieth the wound , and prouideth Balme and Oyle to comfort and supple and heale it.

This was it that comforted *Elias* in the Wildernesse, and *Daniel* in the Caue ; and *Iob* on the dunghill , and *Jeremie* in the dungeon; and this is it that must cheere and comfort thee; euery teare thou sheddest , euery drope thou sweatest , euery wound thou feelest , euery stroke thou bearest , euery threat thou endurest , is both seene and noted , and recorded , in Gods VVriting-booke , and when that Booke shall be

bee opened , then shall
all teares bee wiped from
thine eyes , then shall
thy wounds bee washed
with Oyle, then shall thy
sores bee healed with
Balme, *Et hac olim memi-*
nisse iuuabit , Thou shalt
remember with ioy the
dayes and nights which
thou hast passed in hea-
uinesse , then no more
sowing in teares , but
reaping in ioy : Then
no more mournefull E-
legies, but this, or some
higher strayne of Hea-
uenly eloquence : I was
wont to bee brewing
and spending of teares,
but now am I swim-
ming and bathing in
pleasure : For every teare
doe

doe I finde riuers of Comfort, for euery moment of grieffe, a world of contentment, I had once no Songs, but sighs and sobbes, no tunes, but groanes: But now my sighes are turned, and groanes are changed into Halleluiahs, my ditty is Halleluiah, my straines are Halleluiah, Halleluiah. Glory, and prayse, and honour bee ascribed, &c.

Thus this one poynt, that G O D descrieth our workes, and purposes, ingeminates and proclaimes a woe and terrour to the Hypocrite, and the Adulterer, but encourage-

encouragement to the
good , and to the af-
flicted store of comfort,
I close it thus. G O D
sees thee Hypocrite ,
heereafter dissemble not.
G O D sees thee A-
dulterer, heereafter com-
mit it not againe.
G O D seeth thee good
Christian , goe on and
feare not, G O D seeth
thee afflicted soule, goe
on and despaire not.
Hypocrite G O D sees
thee , then bee as good
as thou wouldest bee ac-
counted. Adulterer ,
G O D seeth thee, then
doe not that in the
night time, which in the
day light thou darest
not. Good Christian,
God

God seeth thee, continue in doing well, hee will shortly Crowne thee. Afflicted man, GOD sees thee, stand and sweate, and endure, hee is now comming to release thee. And so I proceed from GODS excellent prerogative: *I know thy wayes*, To the crime objected against *Laodicea*: *Thou art neyther hote nor cold.*

Not to trouble you with such a varietie of expositions, as *Pererius* out of *Haimo*, out of *Gregory* in the third of his *Pastoralles*, as also out of *Liranas*, and out of *Bernard*, and *Rupertus*, haue noted ready
to

to my hand. Out of the very best of them, I thinke I may thus resolue. By *Hote*, I meane a man zealous of Gods honour, and worshippe, whose zeale is built and founded on knowledge, whose heart is not infected, nor raynted with pride. By *Colde*, I meane such chill and frozen caitiffes, as doe wedde and espouse themselues vnto the world, and make no conscience of Religion. By *Lukewarme*, I meane such as do diuide their loue betweene GOD and the world, and their seruice betweene GOD and *Baal*, and their allegiance betweene

who are to
be meant
by *Hote*, &
Colde, and
lukewarme.

twene God and *Mammon*
that loue God in word,
but the world in heart,
that professe Religion
onely so faire, as Reli-
gion makes for their
commodity. The second
sort of professors, which
are colde Christians,
the Lord will refuse.
The third sort, which
are Luke-warme Gos-
pellers, the Lord will
spue out of his mouth,
onely the first who
haue giuen the world
and *Baal* their bills of
Diuorcement, and sent
them away, and not
onely abiured them, but
are zealous for the
Glory and Worship
of the true G O D of
Heauen

Heauen, these onely are
 heere commended, their
 seruice onely is accep-
 ted. So that my doc-
 trine commeth off with
 ease, and thus offer
 it selfe to mee in the
 way.

Profession
 without
 zeale is o-
 dious,

*The profession of Religion
 without zeale and forwar-
 nesse is odious and loath-
 some vnto G O D. For
 euidence, I appeale
 the filuer Trumpets
 Heauen, and the Watch-
 men of Israel, reade vnto
 to mee, what might be
 the cause why Moses,
 the 32. chapter of Exo-
 dus should wish to be
 razed out of the Booke
 of Life; why Paul,
 Romanes the 9. chapter*

the third verse, should desire a seperation from the protection and loue of CHRIST? was it not the fire of their zeale, and the feruency of their spirit, that made them thus impatient of the least impeachment, that could bee offered to the glory of their Soueraigne and maiesty of their God?

Paul and *Moses*; the Seedemen of Religion; their profession the prop and stay whereon the Church of GOD doth leane, their liues like to that Starre in the second Chapter of Saint *Mathew*, to bring vs to Christ; and yet all their
prea-

preaching, had it wanted zeale, and there profession, had it wanted heate, and their service, had it wanted this earnest longing, and ardency of affection, to credite and honour their LORD and Master, all their Religion had beene but vayne, all their profession but formall, all there service but smoothe dissembling in the fight of G O D.

If *Iosbua* had onely refused to bowe and kneele to *Baal*, or had hee onely professed the service of the most true G O D, and gone no farther, hee had endured as sharppe a censure

sure as *Azariah* the King
of *Judah*. Hee did vp-
rightly in the sight of
G O D, but the high
places were not taken a-
way, and therefore the
L O R D smote him, the
second Booke of *Kings*,
and 15. chapter. And
the Scriptures would not
praise so much commen-
ded him, but because
hee was zealous for the
glory of G O D, be-
cause hee was forward
to destroy their Groves,
and zealous to breake
downe their Chema-
lims, and forward to
throw downe their Al-
tars, and to sacrifice
their priests, this was it
that G O D liked, and
this

this was it that the Scriptures commended : and this was it that wonne him high title and immortall honour from all the Kings that were eyther before or after him : the second Booke of *Kings* the 23. chapter and the 25. verse. It is not to bee questioned but that this *Laodicea* a Church so famous, did make profession of Religion , did worship the true and immortall Deity , did giue eare and attention to the preaching of *Iohn*, was thoroughly acquainted with all the grounds and principles of the Christian fayth. We reade of no
heresie

heresie that shee main-
tained, of no supersti-
tious worship that shee
harboured, and yet hee
will spew her out of his
mouth.

The abomination of
Idolatry must bee set
up in her high places.
Shee must fall as though
shee had neuer beene
planted, and wither as
though the seede of the
Word had neuer beene
sown, her Churches
must bee sackt, her an-
cient glory must end in
shame; insteade of the
Sacred Bible, shee must
goe at the way to Hea-
ven in an vnhalloved and
blasphemous *Alcoran*, and
instead of skilfull Pilots,
and

and Christian guides, she shall bee vtterly mis-led by an *Ignis fatuus*, I meane Turkes and Infidels: reade now vnto me what might bee the cause of this. *Laodicea* was much of *Ephraims* temper, in the feuenth of *Hosea*, was like a cake vpon the hearth but halfe baked, *Laodicea* was like the people of *Meroz* in the fifth of the *Iudges*, nothing forward. *Laodicea* was like those shrinkers in the ninth of *Ieremy*, that had no courage for the truth, shee wanted heate in her profession, shee wanted life and spirit in CHRIST cause, shee most of all wanted that

that which hee most of
all required, and that
was zeale, *nulium enim Deo
gracius sacrificium, quam
zelus animarum*, sayth
Saint Gregory in the
twelfth Homily vpon E-
zechiel.

Which poynt will
one day naile the heart,
and cut deepe into the
conscience of all those
that haue so much to
doe in the LORDS
cause, but doe eyther
little or nothing for it.
And shall I without of-
fence make bold to tell
you that which I haue
receiued from the Lord
and doe the message for
which I come hither:
Then let mee first begin
M with

with the fairest ; It is
you (right Honourable)
into whose hands the
L O R D hath put his
Sword, for no purpose,
but to strike at the roote,
and to draw at the face,
and to ayme at the heart
and strength of sinne; if
you suffer your Sword,
to rust in your sheathe,
and your Arrowes to rot
in your Quiuer ; if you
haue a faire profession,
and yet wee finde no
good you haue done ; if
you carry a Sword , and
yet wee heare tell of no
sinne you haue wounded,
bee a souldier of Christ
to quarrell with sinne,
and yet wee remember no
field you haue pitched

if G O D haue honoured you, and you not honoured him, by baiting and hazling of sinne, by cooling the heate, and breaking the heart, and staunching the violent issue of vngodlynesse, Where then is your zeale? If G O D be dishonoured, and you not reuenge it, if vertue discouraged, and you not defend it: if Religion bee out-faced, and our Land endangered by the inroades and incursions of sinne, and you shall not helpe it; where then is your zeale? If Sabbaths bee broken, and you haue authority, and yet not suppress it; If swearing and drunken-

M 2 nesse

nesse bee accounted but
complement, and you
haue authority, and shall
not oppose it; If sinne
may sit in your shoppes,
and feede at your boords,
and jete in your Mar-
kets; and you haue a
Sword and yet will not
strike it; If GOD say,
strike or else thou disho-
nourest me; strike or else
I will take the Sword
from thee; strike, or else
thou fightest against me;
strike, or else I will strike
at thee, and yet no pun-
nishment, but you will
reprieue it where then is
your zeale? Let me not
offend, I condemne you
not, *Qui monet vt facias
quod iam facis, ipse mo-
nendo*

nendo laudat. I am onely
your remembrancer to
put you in mind of whet-
ting your sword, for a
sword without an edge
may fright, but wound-
deth not: to put you
in minde of the hea-
ting and warming your
profession. For profes-
sion without zeale, is
but like the snuffe of a
Candle; that smoketh
and stinketh, but nei-
ther warmeth nor ligh-
teth the house, to put
you in mind of that cou-
rage which you should
beare; and of that
conscience which you
should make of the cur-
bing of sinne, of the
honouring of G O D,
M 3 of

of aduancing Religion,
lest the Sword which you
beare, proue a nayle vnto
your heart, and the ho-
nour which you beare a
dishonour to your Maker,
to put you in minde, that
a Christian profession,
that a high and honou-
rable calling should still
bee beautified and gra-
ced with zeale, and at-
tended with Christian re-
solution. If then you be
willing to fight for your
Master, if willing to
honour and credit your
Maker; if you would
haue Religion thanke you,
and the world to thinke
well of you, good men
to prayse GOD for you,
GODS people to pray
for

for you , the Heauens
to blesse you , and all
mouthes to commend
you , all hearts to loue
you ; then must you adde
zeale to your profession,
then string vp your bowe,
make your arrowes swift
and keene , your sword
sharpe and glistering, and
I beseech **G O D** to
strengthen both your
heart and hand , to shar-
pen both your Arrowes
and Sword , to blesse
you and your good en-
deauours , that you may
bring much honour to
his dreadfull Name, ma-
ny blessings to this fa-
mous Citty, much peace
and comfort to your
soule.

M 4 And

And seeing I am thus farre proceeded, let me haue leaue to adde a word or two, to the wise and reuerend Iudges of the Land ; you are they whose profession it is to free the weake and impotent , from the yoke and seruitude of greater personages , who would swallow them vp , to loppe and prune the corrupt rotten branches , that infect and pester the Land , to cut off the trayterous heads of Priests and Iesuites, that hinder the peace , to whip and censure our besotted Recusants, that repine at the growth of the Gospell , yet if
this

this godly profession
want zeale in performing,
if our Lawes bee
soueraigne but want execution,
if you bee good men but want resolution,
if the poore client.
sollicite that his cause may bee ended,
if the Country beseech
that offenders may bee punnished,
if the Preachers entreate
and beseech you, for the
glory of G O D, for
the honour of our Land,
for the peace of our
Church, for the safety
of his Maiesties royall
person, that you would
weaken the forces,
and abate the pride,
and frustrate the coun-
M s sell

sell, and eyther banish
or binde to allegiance
our hollow-hearted and
Popish fondlings, and
you shall not heare the
suites, nor satisfie the
hopes of our Church
and State that cry and
call for the sweeping
and purging of our Land
of all noysome and in-
festious weedes, which
the enuious man of *Rome*
hath sown and planted;
then you doe more dis-
honour GOD by want
of zeale, then euer you
can honour him by your
profession : If therefore
you desire to make your
profession glorious, your
graces eminent ; if you
desire to make Religion
be-

beholding to you, good
men to blesse G O D
for you, our Land to
thanke and reward you,
the Church to pray for
you, all hearts to loue
you, all mouthes to
commend you, and Gods
blessings vpon you, then
must you adde zeale to
profesion.

Bee zealous like *Iehu*,
for the glory of G O D,
2 Kings 10. Bee zealous
to breake the threed of
contentions without de-
mures and delaies: Bee
zealous to ease the
Church of those that
contend and wrastle in
her wombe, to ease the
Land from *Dan* to *Beer-*
sheba, from the one end

*Polibius apu
Carionem lib
3.*

to the other, of all such
spitefull miscreants as
desire and long to see the
Scepter remoued from
Iuda : that speake of vs
as *Scipio* in *Polibius* did
of *Rome*, at the burning
of *Carthage*, *Illa dies
veniet, cum flamma hac
templa paribunt* ; who
haue hope that they shall
one day see our Churches
burned, our Cities sackt,
our Courage daunted,
our State subuerted, our
Religion altered, our
Soueraigne burned, the
Gospell silenced, and
our light remoued. But
O thou wise and immor-
tall GOD, that fittest
vpon the circle of Hea-
uen, and seest what these
bloud-

bloud-sucking and deplored wights are deuising against Thee, and thine Annoynted Seruant; against thy poore Church and true Religion, against our State and against our Kingdome; fill the hearts of our Magistrates with zeale, strengthen their hands with resolution and courage to cut them off: infatuate the counsell of these *Achitophels*, but grant ioy and peace vnto thy Church, long life and happinesse to our most Gracious Soueraigne; puritie and continuance of true Religion; growth and passage to the Gospell, glory

glory and immortall happinessse to his State and Kingdome. Lord say Amen to our requests, and let euery one that loues this Nation, that cares for *Syon*, that fauours Religion, that wisheth well to our Soueraigne, helpe mee with their prayers, hold vp their hands, and lift vp their voyces to Heauen and say, *Amen, Amen.*

And seeing I am thus farre proceeded, deny me not your attention till I haue left a word of exhortation to my Brethren of the Cleargy; You are they whose breasts should bee signed with *Vrim* and *Thummine*

mine , and your fore-
heads marked with this
inscription , *Holinesse to*
the LORD , *Exod.28.*

36. your profession is
the winning of soules ,
your charge weighty ;
if you winne them great
is your glory , but if
you loose them your dan-
ger is intolerable. But
if your people lye at the
side of *Bethesda* , and
you will not trouble
the water for them ;
if they long for the
crummes of your spiri-
tuall benediction , and
shall not obtaine them ;
if they would sit at
your feete to heare your
Preaching ; if they gaspe
for this heauenly bread ,
and

and cry for the waters of comfort, and yet must starue and dye for want of them; then your want of care makes your profession odious; your want of zeale makes your profession dangerous; your want of forwardnesse in Religion, makes Religion bee termed but policie; you can neuer gaine so many foules by your profession, as you may destroy and murther for want of zeale.

John was not onely a lampe shining in his Sermons; but a Torch burning with zeale; *Nam qui non ardet, non accendit,* sayth *Saint Bernard:*

ward : *Nec lucere potest
nisi prius ardeat*, sayth
Aquinas. vpon the fifth of
Iohn ; If your selues
burne not with zeale, how
can you enflame the
hearts of others ? If you
burne not your selues,
then can you giue no
light to others. You are
Lucerne quoad officium, but
extincta quoad effectum,
like snuffes in the midst
of a golden Candle-
sticke : Suffer mee then
to exhort and charge
you all, that looke for
joy and comfort vpon
the bed of your sick-
nesse, that looke for
a gracious welcome to
the Supper of the Lambe;
that would haue your
heads

heads Crowned , and
your soules faued at the
last day , that now in
the prime of your life ,
and the light of the
Gospell, you would adde
burning zeale to Christi-
an profession , for then
would good Lawes bee
strictly executed , then
would sinne bee sharply
punnished^r, then would
our Recusants bee round-
ly censured, then would
the Gospell bee fre-
quently Preached, then
would Religion flou-
rish , and G O D bee
highly honoured. But
alasse for vs all, where
or in whom shall wee
find it ? Where is the
glowing of the eares ?
Where

Where is the wringing
of the hands ? Where
is the beating of the
breasts ? Where is the
sparkling of the eyes ?
Where is the yearning
of the Bowels ? The
panting of the heart ?
and the shaking of the
flesh ?

The thriftlesse Gallants
are out-vying of oathes,
and our hearts are not
wounded ; your obſcœne
and Whoriſh ſtages be-
reaue this Land of many
hopefull ſprigs , depriue
the Gentry of many
hopefull ſtemmes , fill
this City with prodi-
gious vices ; turne good,
and ingenuous, and hope-
full natures, into prodi-
gall

gall and dissolute, and
lewd professors, and yet
our hearts are not nayled,
where then is our zeale?
G O D is dishonoured,
Recusants are and will
bee suffered, sinne is and
will bee maintayned,
zeale is and must bee
taunted; a good con-
science is and must bee
laught out of counte-
nance; Religion is and
must bee brought vn-
der hatches, and sent
a begging, and yet
our hearts are not mo-
ued, where then is our
zeale.

And because there
is no poynt wherein a
man may sooner over-
shoote himselfe then in
this,

this, I will in a word
or two deliuer some
plaine and easie rules
whereby a man may
iudge whether his zeale
bee currant or counter-
feit.

1 The matter must
bee good, *Gal. 4. 18.* or
else it is not zeale, but
deuillish and fleshly
heate, a frenzie, and mad-
nesse, counterfeiting the
the name of zeale, like
the zeale of those Idola-
tors that mangled and
cut themselves, 1 Booke
of the *Kings* the 18. chap-
ter. Like the zeale of
the Scribes and Pharises
who passe Sea and Land
to make Profelites: Like
the zeale of *Paul* before
his

The 1.

Markes of
true zeale.

his conuerſion : Like
 the zeale of ignorant Pa-
 piſts and Browniſts at
 this day , who are hot
 indeed ; for they muſt
 needes runne whom the
 Deuill driues , *Sed in-*
calescunt in re frigida :
 They are like bittes of
 Lime neuer ſo hot and
 ſmoaking as in cold
 water , neuer earneſt
 but in euill cauſes :
 Which may bee hence
 conuicted , becauſe they
 uſe no weapons but ſuch
 as the Deuill puts into
 their hands , to wit
 rayling and detracting
 and rotten ſpeeches the
 onely Patrons for ſuch
 bad cauſes.

The 2.

2 Zeale muſt be-
 ginne

ginne at home ; for they
are most skilfull Phisi-
tians , and best able to
deale with others , that
haue first wrought a cure
vpon their owne foules ;
to checke all those that
wade deepe into the
foules , and bloudily
goare the consciences of
other men , but haue
not purged their owne
vncleane sinkes at home,
no not drawne one droppe
of menstruous bloud ,
out of their owne cor-
rupt and rotten hearts :
Like the Pharises who
censured C H R I S T
but not themselves; and
like the Brownists, who
stretch their veines, and
make their bowels swell,
with

with crying, Disorder,
Disorder, amongst vs,
but leaue sinnes of sinne
vnpurged, cages of sinne
uncleanfed, Bands and
Troupes of sinne vn-
tamed and vnuanqui-
shed vnder their owne
roofes.

The 3.

3 Truezeale will looke
as carefully to the heart
before GOD, as the
behaviour in the sight
of men, and make a
man as fearefull to sinne,
when hee is alone, as when
hee is in company with
men. Thus it wrought
with *Iob*, chapter 31. And
thus with *Ioseph*, *Genesis*
39. A checke to those
that would not bee ac-
counted ill; but make
no

no conscience of doing ill; that would bee called good men, but haue no heart to good actions.

The 4.

4. If it bee true zeale it will make thee more strict to thy selfe, then to others, and giue more liberty to another then thou wilt take thy selfe; *Abraham* was so strict to himselfe, that hee would not take of the King of *Sodome*, so much as a threed, or shooe-latchet, and yet would not deny to *Auer* and *Eschol* and *Mamre*, their liberty *Genesis* chap. 14. verse 23. and therefore it must bee termed rather pride then zeale

N

to

to bee too tetricall and rough, that whosoever is not in euery poynt so precise as our selues, should bee turned off as dogges, or prophane persons, vnworthy of our account and countenance.

The 5.

5 True zeale feareth not the faces of the mighty; where wee must beware of their precipitancy, who will charge the Minister to bee of a cold constitution, if hee breake not abruptly into open reprehension of men in authority, which were to reprove without the spirit of meekenesse, to exasperate rather then to humble the parties admonished. Lastly

Lastly, if it bee true The 6.
zeale, it will make thee
brooke and pocket many
priuate wrongs done to
thy selfe, but hot and
impatient of any disho-
nour vnto GOD; When
the *Israelites* offered pri-
uate wrongs to *Moses*,
hee was wont to speake
mildely and pray earnest-
ly for them; but when
they fell to Idolatry, a
matter which concerned
GOD, then his fire
was kindled, then hee
breakes the Tables, and
stampes the Calfe to
powder, and casts the
ashes into the water, and
makes them to drinke
vp their GOD, *Ezod.*

I feare I haue dwelt
too long vpon the poynt;
the closure is but this;
Let vs all bestirre our
selues when G O D S
cause is a iudging, and
bee earnest when his glo-
rie is in question; bee
zealous to strike when
hee himselfe puts the
Sword in our hands; be
zealous to speake when
himselfe puts the word
in our mouthes: Let
euery one that weares
the coate and Liuary of
C H R I S T, write
zeale vpon his breast,
And O thou holy and
blessed Spirit come vn-
to vs as thou camest to
thine Apostles, in the
shape of fiery tongues,
that

that our tongues may
 bee tipt and enamuled,
 our hearts seasoned, our
 soules enflamed, our
 profession graced with
 zeale of thy honour and
 worshippe, that sinne
 may bee shaken, thy
 Name exalted, thy Truth
 embraced, our Church
 continued, our Land
 blessed, our soules sa-
 ued, when these few
 and miserable dayes shall
 bee ended. And so I
 come from the crime ob-
 iected, *Thou art neither*
hot nor cold, to see how
 the sinne is aggrauated
 in the next words, *would*
G O D thou wert eyther
hot or cold. Which
 words are not so to bee

The crime
 objected
 against
 Laodicea.

vnderstood, as if they should haue pleased him well enough, had they beene either hot or cold, or any thing but luke-warme, *Non ostendit quid probat, sed quid presert,* but his meaning was to let them know, that he so disliked luke-warmnesse in Religion, and indifferency in profession of Christianity, that he should haue liked them better, and their condition should not haue beene so desperate, had they made no conscience, or had no knowledge, as now it was by their hypocrisie and want of zeale: so that the poynt which by the Holy Ghost
is

is heere deliuered, may
bee comprised in these
termes.

*It were better to bee of
no Religion at all, then
to diuide our loue betweene
G O D and the world, and
our seruice betweene God
and Baal, and our atten-
dance betweene G O D and
Mammon; or to embrace
Religion no further, then Re-
ligion serues our turne to
gaine withall.*

Better to be
of no Religi-
on then to
bee luke-
warre.

Which Theoreme
howsoeuer it bee the de-
duction of *Ambrose*, and
of the whole current both
of Moderne, and An-
cient Interpreters, yet
shall it bee no waste of
time to support and
fence it, by copying a
N 4 place

place or two out of
G O D S VVriting
booke ; turne but your
leafes vnto the ninth
of *Iohn* the fourtenth, and
view our Sauours an-
swere to the Pharises
question ; *Had you beene
blind you should not haue
sinned* ; That is , say
Bucer, and *Musculus*, and
Aquinas agreeing with
the glosse , Your sinne
had not beene so ex-
ceeding sinnefull as now
it is ; as if our Sauour
had thus enlarged his
speech : There is no
man that hath not gone
astray euen from the
wombe ; The most righte-
ous before men is de-
faced and speckled in
the

the sight of G O D ,
and may goe crying, all
the day long with the
Leper , *Leuiticus* the
13. Chapter and Verse
45. *I am vncleane , I
am vncleane* : but you
dissembling Pharisees
are more deeply stay-
ned then any other ,
your finnes are high
coloured like crimson ,
which (as *Lipsius* ob-
serueth) is twice dyed ;
other men haue Moats,
but you haue Beames
in your eyes , other
men haue Scratches ,
but you haue VVounds
and Scarres in your
Faces, others may swal-
low finnes as bigge as
Gnats , but you can
N 5 digest

*Lipsius de
Constantia.
Libro. I.*

digest finnes as bigge as Cammels, and how is it that your finnes are more inexpliable then other mens ? it is because you serue me not in sincerity, and professe Religion onely for your profite, and diuide your loue betwixt mee and your owne *Mammon*, it had beene better for you, to haue worshipped onely *Mammon*, and neuer to haue heard of mee, it had beene better for you to haue trusted onely to your owne wits, and neuer to haue trusted me, vnlesse you trust onely me, and better for you to haue beene starke blinde, then onely to see

see how you may turne
 your backes, and looke
 a-squint at Heauen; it
 were better to haue beene
 cold dead, then to bee as
 it were in an Isthmus; *Vt*
tundat mentem fluctus uter-
que tuam: to bide be-
 twixt life and death, to
 haue thy Religion ebbing
 and flowing, thy pro-
 fession like the soule of
Hermotimus in *Plutarch*,
 and of *Epimenides* in *He-*
sychius comming and go-
 ing. Let thy Religion
 be eyther pure and sound,
 or none, thy profession
 eyther entire and sound,
 or none, thy zeale ey-
 ther burning hote, or
 none, to bee blinde, to
 bee of no profession,
 to

Heinsij
Poem.

Plutarch.
de Socratis
Genio.
Hesych. de
vita Philo-
sophorum.

to make no conscience
of Religion is very dam-
nable : but to see the
way , and not to fol-
low it , to professe Re-
ligion , and not to bee
zealous for it , to weare
CHRIST S Liuey,
and serue any other be-
sides the Master that
gaue it , is intolerable.
Adde vnto this that clause
of the Apostle, cited to
this very purpose by *Gre-
gory*, in the third of his
Pastoralls, out of the se-
cond Epistle of *Peter* ,
chapter 2. and the 21. verse.
It were better neuer to
haue knowne the way ,
then after knowledge to
turne out of it. Which
one place , by generall
consent,

consent, is sufficient to
make good our poynt,
the ignorant (which in
the Apostles stile) knows
not, is like the colde
man in my Text, that
cares not for Religion;
the backe-slider in the
Apostles stile, that tur-
neth aside, is like vn-
to the Luke-warme Chri-
stan in my Text, that
careth not whether Re-
ligion sinke or swimme,
whether his profession
doe stand or fall, who
like to *Metius Suffetius*
in *Liui*, will strike or
speake for neyther side,
vntill one side bee
downe, and then ioyne
to that which is best,
for their commoditie.

Liuy in his
first Decade
and first
Booke.

Strigellius
in 3. *Apoc.*

A thing odious amongst Heathens , and therefore prohibited by *Solon*, That any man should stand as a Neuter betwixt two , as *Strigellius* remembreth in his Commentary vpon this place, a thing cryed downe by *Elias*, in the first booke of the *Kings*. 18. chapter, and a course as damnable as is the worshiping of a Diuell , as *Origen* in his eight booke against *Celsus* that godlesse Heathen , and a sinne famous for a dreadfull woe gone out against it , *Ecclesiasticus* Chapter 2. Verse 13.

The whole Catalogue
of

of best Interpreters will
yeelde a large supply of
Reasons to support and
fence my Proposition. I
will but poynt at one
alleadged by *Gregory*,
thus speaking to the point
in hand. It is better to be
cold then luke-warme in
Religion; not because
the luke-warme sinnes
more haynously, but be-
cause hee is reclaymed
more hardly; *Dum enim*
se sanum putet, medicina
opem non querit, say
Marlorat and *Ribera*. He
is like *Harpastes* in *Se-*
neca; supposing hee seeth
the true way to Heauen,
though hee bee posting
to Hell, and will not be
turned, dreaming of
nothing

Reason our
of *Gregory*
3. Pastor.

Seneca.

nothing but of life and happinesse, though hee bee wallowing in the menstruous rags of finnes pollution, and will not bee censed, thinking it the safest course to walke onely betwixt two waies, betwixt *G O D* and *Baal*, betwixt *G O D* and *Mammon*, to take *G O D* in one hand and the world in the other, which is nothing else but to purchase Hell by wit and policy, and yet this is the luke-warme Christians resolution, that must not bee altered. It was the saying of Wisdom *Pro. chap. 26*. There is more hope of a foole, then of him that is wise
in

in his owne conceit, and
I match it thus. There
is more hope of reclay-
ming the foolish and the
ignorant, that know-
eth not what Religion
meanes, then of him
that makes Religion like
a Shepherds curre, ne-
uer to barke but onely
when policy and pre-
ferment shall command
it.

By which poynt, a
man may iudge of the
woefull case and hope-
lesse condition of all
such indifferent and hol-
low professours, as vse
Religion onely for a
stirrope, whereby they
may mount to rich and
mighty preferments, and
of

of such as weare GOD S
liuery on their backes ,
but keepe a lodging for
Baal in their hearts, and
of such as stand equally
affected to all Religi-
ons , who will crie a-
loude , G O D saue
King *IAMES* , when
they are with vs , and
yet would kisse the
feete of *Paulus Quintus*
his Hofinesse , if they
were in *Babylon* , and of
all such as do want that
holy and godly zeale ,
which should bee seated
in the heart , and seene
in the life of sound Pro-
fessours ; for all these
are but Luke-warmie ,
and therefore their case
more fearefull , their a-
mends

mends more hopelesse,
their recovery more vn-
likely, their saluation
more vncertaine, then
if they were the Sons
and Children of Hea-
thens that neuer heard
of G O D. Remember
this, yee Romish fond-
lings, yee part stakes
with Christ in matter
of saluation, yee exte-
nuate the vertue of his
Death, yee thinke the
righteousnesse of Christ
an vnfit coate to couer
your shame, you will
haue Figleaves of your
owne to couer it, you
thinke Christ too weake
and faint an Orator, to
begge your pardon, and
to purchase Heauen,
and

and substitute in his
roome your owne inher-
rent righteousness which
shall command it, you
offer the sacrifice of praise
for your saluation, not
vnto CHRIST, but
vnto your owne workes
which haue deserued
it; you doe thinke the
Some of GOD vnfit
to stand betweene GOD
and you, but your owne
liues, they are so holy,
your owne vertues, they
are so many, your owne
workes, they are so per-
fect and meritorious, that
although sinne haue loc-
ked the doores of Hea-
uen against you, yet
these can open it, bee
GODS iustice ne-
uer

uer so infinite, yet these
can answere it, bee his
wrath neuer so hot, yet
these can quench it,
though Heauen bee ne-
uer so hard to come by,
yet these may challenge
it. A woe therefore
must needs betide you,
because you are ney-
ther hote to giue him,
nor cold to deny him;
neyther hote to giue
him his owne, nor
cold to deny all the glo-
ry due vnto him, and
therefore your case is
the more fearefull; your
amends more hopelesse,
and your saluation farre
more desperate, then
they that haue no hope,
then they that know
no

no meanes, then they
that neuer thinke of the
way, then they that
neuer talke of the ioy,
neuer dreame of Im-
mortality in the king-
dome of Heauen; *You
shall bee spued out of his
mouth.*

Remember this, yee
wauering Gospellers, you
that alter your Religion
with time and State, you
that can make your Re-
ligion to ebbe and to
flow like the streame,
and doe as the moost doe,
and your profession to
waxe and waine like to
the Moone, and shew
your light onely by fits,
or like inferiour Starres
mooue onely as some
higher

higher Planet shall carrie you, you that make your zeale like the *Heliotropium*, to open and manifest it selfe at euery gleame of prosperity, but at the falling of a storme, can close and shut your selues againe; your case is more fearefull, your condition more deplored, your saluation more desperate, then they that neuer knew what religion meant, then they that neuer heard the Gospell preached, or they that neuer had their Soules seasoned with one sparke of grace; *For you shall be spued out of his mouth.*

Remember this yee
Schollars of *Nicodemus*,
who

who come vnto Christ by night onely, you that seeme to beare good will to our Religion, but dare not shew it, because your Rulers; I meane your Lords and Masters doe dislike it, you that haue gold and incense for CHRIST, but dare not offer it, your case is fearefull, your saluation almost desperate, *You must be spued out of his mouth.*

Remember this, yee mediators that would gladly conclude a marriage betweene the Church of GOD and a Romish synagogue, and patch a Religion like *Sergius* the monke, of good and euill;

will ; you that would
make an attonement be-
tweene the Religion of
Protestants and Papists
sacra prophanis, that would
haue our gold and their
crosse to be stamped to-
gether, and our golden
head to stand vpon their
teete of clay, and Gods
eternall truth to be yoa-
ked with foolish and
false traditions ; you, O
you are pure and perfect
Laodiceans, you could be
content to speake halfe
in the language of Ca-
naan, and halfe in the
language of *Asbdod*, to
plowe with an Oxe
and an Asse together
to patch some shredes
of new cloath wouen
O by

by Romish spiders, into our Apostolike and ancient vesture, surely your case is fearefull, your condition miserable, your saluation, eyther almost, or altogether desperate. *You must be spued out of his mouth.*

Lastly, you double hearts, you hollow neutralls and temporizers, consider and remember this, you that haue the wit and skill to stand vp. on the Churches threshold, and wee know not whether you will goe in with vs, or out with our enemies, you deceitfull Trumpeters and Preachers, that giue such vn-certaine sounds, that the
hea-

rer knowes not whether
it bee an alarume to in-
courage him to the fight,
or a retreate to call him
backe from pursuing the
Romish aduersary ; yee
that cannot bee descri-
ed, whether you bee
with vs or against vs,
consider and remember
this ; The G O D of
Heauen cannot endure
you, his Church is dis-
eased yea and perplexed
by you, you are like a
draught of poyson in her
wombe, your case is
fearefull, your condition
very miserable, your sal-
uation almost desperate;
*You must bee spued out of
his mouth :* And let vs
all remember and trem-
ble

ble when wee consider
what GOD is like to
doe with the people and
inhabitants of this Land,
who lye so sicke, and are
so deeply infected with
this sinne. It were bet-
ter that our Gentry were
almost Iewes and Pa-
gans, then to bee hol-
low and giue Religion
no encouragement. It
were much better that
Preachers should stand
like to *Harpocrates* that
Egyptian god, with their
fingers in their mouthes,
then to speake so faint-
ly when *Babel* is in buil-
ding, to speake so co-
wardly, when sinne is in-
creasing, to speake so
doubtfully, when Gods
cause

cause is in hearing, or neuer powerfully, but onely when rich aduowsons, or great mens fauours are bestowing. It were better for many of you Citizens, neuer to haue heard the Name of CHRIST, neuer to haue knowne what the Gospell did meane, then to professe so barely, to vphold so weakely, the Name whereby you hope to bee saued, to maintayne so poorely the Gospell wherein you haue a Crowne proposed, and a Heauen promised, wee might promise vnto our selues a longer peace, vnto our kingdome more prosperity,

to our hearts more true
comfort, to our consci-
ences more certaine rest,
to our soules more vn-
doubted safety, if wee
had neyther Gospell prea-
ched, nor Religion pro-
fessed, nor Truth main-
tayned amongst vs, then
now many of vs can,
for if wee doe preach
CHRIST, it is so
slackly; if wee doe de-
fend the Truth, it is
so slenderly; if wee doe
professe Religion, it is
so indifferently; if wee
doe shoote at *Babel*, it
is so weakely; if wee
doe strike at sinne, it is
so faintly, if we doe God
any seruice, it is so wea-
rily performed, that ma-
ny

ny English professors doe
come tarte short of these
Laodiceans; and what
then may wee thinke
will *G O D* doe with
them

The golden Condu-
ites and learned Oracles
of Iustice and Law (as
Tully in his first booke
de Oratore was pleased
to stile them) may doe
better to claspe vp their
mouthes, and throw
downe their benches, and
let Religion thift for it
selfe as well as it may,
then to lye sicke of an
illnesse as *Demosthenes* in
Gellius in his 11. booke
and 9. chap. when he was
to pleade for the *Melesi-*
ans, lay sicke of a disease or

Ouidii.

sqvinancy, I meane to
 shrinke when they should
 cut off corrupt mem-
 bers; or hold their hand
 when they should ease
 the Land of her impo-
 stumes; or in a sinnfull
 pollicy to forbear the
 canuasing of *Romish* brats,
 that trouble our Church
 and endanger our Land,
 and maligne our Soue-
 raigne, *Pixque-tenent*
lachrymas, quod nil la-
chrymabile cernunt, who
 pray for our clima-
 tericall yeere, and are
 sicke to see the prosperity
 of our *Ierusalem*, and
 better for vs all, that
 our Mothers belly had
 beene our Tombe; or
 like *Aristotles Ephemeran*

imp

in

in his fifth Booke *de historia animalium*, we had perished, the day that wee were borne, like *Micaiah*, 1. *Kings* 22. wee had taken a surfet of the bread and water of affliction; and better to feede with *Phalaris* his bull, to lye in *Procrustes* his bed, or sit with *Ioseph* in the stocks, till the soule giue over House-keeping in his dampy lodging, then to houer like the yong man in *Zenophon* betweene two waies and go on in neyther, or stand like an *apollon*, betweene two Religions, and sticke neyther to the one, nor to the other, or to play the hollow neutrals, and turne our

Zenophon
cyrus.

backes vpon all Religion,
saue onely when we grope
a profit in it; or onely
when wee are the richer
for it; or onely when
wee can winne a great
mans fauour, or procure
to our selues some ho-
nour, or preuent some
shame and censure by it,
for then wee prooue our
selues to bee perfect *Lao-
diceans*, and the *L O R D*
will spue vs out of his
mouth.

Were I like *Apollos*,
eloquent and powerfull
in the Scriptures, were
my sides brasse, and
my penne iron, and my
tongue a siluer Trumper,
I would here endite a
Rhetoricall and passionate

exhortation, vnto a sort
of men, *quos video volu-
tare in forum, quos stare
ad curiam, quos etiam ve-
nere in senatum, sola fun-
di nostri calamitas*, the
onely scabbes, and vl-
cers both of Church and
State, as the Orator
speakes in his second O-
ration against *Catiline*, I
meane our Church Pa-
pist, who will serue both
G O D and *Mimmon*, and
our *nullafidium* Prote-
stant, that can serue
both G O D and Mam-
mon: O that they were
wise, then would not
the one come this day
to Church with vs, and
the next day to a Ro-
mish Synagogue to heare

a Masse ; nor the o-
ther neede driuing into
the Temple , like that
Assc mentioned by Ba-
din , in the second of his
Demonology, out of *Lucian*
and *Apuleius* , but runne
from Church, like *Timon*
in the *Poet*, ringing as hee
goes , *At mihi plaudo ipse*
domi , I had rather see
one of these Angels ,
then heare three of yon-
der Preachers : O that
they were wise , then
would the one cleaue
wholly eyther to GOD
or *Rimmon* , and the
other bow onely eyther
to GOD or Mammon ,
then would the one ey-
ther bring his heart with
him ., or giue vs his
roome,

roome ; and the other
would come cyther with
some zeale, or spare
his labour in making a
formall profession: Then
would they cyther giue
G O D all, or take
all from him ; vnlesse
they will serue G O D
with one halfe, and an
Idoll with the other ;
meaning that G O D
should haue onely the
one halfe, and an Idoll
should haue the other :
And they meant one-
ly to trouble G O D
so farre as to saue the
body, but let the
Deuill and the Pope
agree betweene them-
selues which of them
two should haue the
soule

soule. O LORD open
 their eyes, O LORD
 turne their hearts, O
 LORD pardon their
 sinnes, least they come
 into condemnation, and
 bee spued out of thy
 mouth, which is the
 sentence of malediction
 passed vpon all luke-
 warme professors, where-
 of in the last place I
 am to speake. *I will
 spue thee out of my
 mouth.*

The sen-
 tence of
 maledicti-
 on. *Illyr.*
Bullinger. &
Perer.

Which words con-
 taine an allegory drawne
 from the nature of warme
 water, as *Illyricus* and
Bullinger, or from meares,
 as *Pererius* and *Ribera*,
 which if they bee hot or
 cold, the stomach may
 retaine

retaine , but if luke-
warne , it casts them
vp againe , *vt ventri-
culus bene coquat , con-
stringi debet & claudi :*
The stomacke digests
these meates best, where-
by it is straitned and
contracted; so do meates
that bee hot , *exciccan-
do* , contract the sto-
macke by drying , and
meates that bee cold
exasperando , by wrin-
ging and pinching it ;
but meates that bee
luke-warne doe enlarge
and dilate the stomacke;
So that when nature
would turne off any
part which is hurtfull ,
it easily casts vp all ;
and heereby wee must
vnderstand

understand in the Generall, GODS infinite hatred against luke-warme professors, and their Tragickall end: and amongst many particulars which might be gathered from the phrase, *I will spue thee out of my mouth*, I have pitcht my meditations on these two.

1. That which provokes a man to vomite is grievous and troublesome, while it rests vpon the stomacke, and beares the conclusion thus:

The Luke-warme professor is a sore diseaser, and a continuall disturber of the Church.

2 That

2. That the party provoked to vomite, is well pleased when the stomacke is well purged of the load that troubles it; And beares the conclusion thus:

GOD is highly pleased, when the Church is eased and purged of New-tralls, and hollow professors.

I will draw a little blood at these two vaines, and set them as the utmost borders and bounders of my discourse.

To begin with the former; mee I thinke the Luke-warme professor may fitly bee compared with *Dan*, one of the sonnes

The Luke-warme professor is a sore disturber of the Church.

Sonnes of *Jacob*, whom
his owne Father ter-
med, an *Adder* that bi-
teth the Horses and maketh
the Rider to fall back-
ward, Gen. 49. Or to
a snuffe in the midst of
a golden Candlesticke,
that cannot grace the
House so much by his
glimmering light, as it
offends the company by
a loathsome and vn-
gratefull smell: or to
a cumbersome *Ephialtes*,
that will not suffer the
spouse to sleepe, but
proues most trouble-
some and dangerous,
when shee should rest
and is least suspicious,
or to an unnaturall, or
rather a naturall viper,
that

that first feeds on the
mother that breeds it,
and then breakes the
wombe that beares it.
If flinching *Jonas* bee
in the Ship, the wa-
ters will presently begin
to boile and swell. *Eri-
piunt subito nubes cœ-
lumq; diemq;*, there will
suddenly follow as thicke
a *Chimmerian* darkenes,
as there was at *Pauls*
voyage to *Rome*, when
neyther *Sunne* nor *Starre*
appeared, *Acts* the 27.
The limbes and ioynts
of the Shippe cannot
chuse but manace and
threaten present drow-
ning, it can neyther stand
still at Anchor, nor goe
on in safety; if it
stand

stand the waues runne
ouer it ; if it saile and
mooue, the winde and
weather ouer-turnes it,
their can bee neyther
token of faire weather,
nor hope of life vntill
Ionas bee cast out of it.
And may it not well e-
nough lye heauy at the
heart of a tender mo-
ther (I meane the
Church) that shee doth
not know whether some
of her Sonnes will take
her part , or fight a-
gainst her ; That shee
knowes not whether they
that lye in her wombe
will proue like *Barnabas*
sonnes of consolation,
or like *Benoni*, a heauy-
nesse and woe vnto her
How

How should it chuse
but perplexe and nayle
her soule ; that they
whom shee feedeth with
the milke of her breasts ;
that they whom shee
honoureth with the best
of her substance ; that
they whom shee crow-
neth with the richest
of her gifts , yet for
all this doe not loue
her ? What is there that
can more disquiet and
disturbe the Churches
peace , that will sooner
make her looke old and
gray ; that can make dee-
per furrowes in her face,
and plow vpon her backe
with a sharper edge then
this ; that so many of
her children should bee
still-

still-borne and cannot ;
some tongue tied and
will not ; some bashfull
and dare not speake a
word for Religion ? that
some of her pillars doe
nothing but pill her
treasures, that some which
should doe her good,
care for nothing but her
goods ; that some of her
Prophets seeke for no-
thing but to profit them-
selues ?

What is it that can
disquiet a Church so
much as this, that the
maior part should bee
luke-warme and hollow
professors ? some well-
willers to *Dagon* ; some
worshippers of a wedge
of gold ; some making
Reli-

Religion, but a stalking horse, or some handsome drudge to serue their policy. This, this cannot chuse but bee a nayle at her heart,

Which conclusion may serue to stoppe the stentorious mouths, and to pare the Satyricall and bloody pencils of some men, who in all their learning can finde none that eyther disquiets or endangers the Church, but the strict precision, who cannot swallow downe some of our Church ceremonies, and therefore imploy their whole strength, and spend their whole life, in humbling them who are brought

brought already to the lowest *Nadir*, as if then they had swept and purged the Church of all her imposthumes, whereas yet our Churches hang full of *Romish* spiders, who in their *Italian* cobwebbes would strangle our *English* soules; God forbid that ever my penne should patronize any peevish Schismatickes, onely it were to bee wisht, that some men would not herein place their felicity, or count this the greatest service to GOD and the Church, to trounce and ferret a few poore and despised men; but rather they would rayse hue and cry after Luke-warme

warme Professors, and
carnall Gospellers, and
close Atheists, and slee-
py *Sibarites*, that they
would keepe Romish
fire from our English
tinder; these, these,
are the trayterous *Sinons*
that trouble our Church,
these are the wormes
that breed in the belly;
and these the impost-
humes that disease the
wombe of our mother;
such hote frenzies, as
Nouahanisme, Catha-
risme, and Brownisme,
are feldome or neuer
heard of in this fro-
zen clymate, and the
iron age wherein wee
liue: the most of our
diseases are cold Epilep-
P fies,

Athenens
lib. 12.

sies, and dead Apoplex-
ies, and slumbering Le-
thargies, and surely happy
should bee the penne
that might but wound
one of the disturbers,
and happy should be the
tongue that might dis-
comfit one of these pio-
ners, and happy might
be the man, that might
exile but one of these
vndermining traytors out
of the Church. These
are the sinnes that threa-
ten our ruine, and these
the hatchets, that cut
downe our Vine, and
these the Foxes that eate
of her grapes, and these
the bels that are most
like to ring our knels, and
proclayme our funerals

and

and therefore euery Scribe
that can handle a penne,
must steepe it in vinegar
and make it tart; euery
Magistrate that can han-
dle a sword must draw it
and make it sharpe;
euery man that weares
but a Christian heart in
his bosome must rouse
and waken it: Hee that
hath but a tongue in his
head must moue and
shake it; hee that hath
but a stone in his hand
must throw and sling it,
at the brazen faces and
whorish fore-heads of
these murthuring and pro-
digious finnes; else may
wee feare that one day
we shall feele G O D S
hand vpon vs and see de-
struction

struction looking in at
our gates, and desola-
tion looking in at our
windowes, and finde
nothing but emptynesse
in our Churches, see
nothing but Romish spi-
ders weauing their cob-
webbes in our Pulpits,
Sed tarda sit illa dies, &
nostro serior aeo, let
the Sunne of that mor-
ning neuer rise, bury vs
quicke O Earth, Lord
take away our liues ra-
ther then the light of
our Gospell from vs.
And now haue I brought
you within the view
and sight of our iour-
nies end, I hope it
will make you cheere-
full in hearing, while I
am

am briefly opening of
this my last conclusion,
viz.

*GOD is highly pleased,
when the Church is eased
and emptied of hollow pro-
fessors.*

God highly
pleased with
purging the
Church of
like warme
professors.

Let them take *Ionas*
and cast him into the
sea; *Et factō citius tumi-
da æquora placant*, the
windes will hold their
peace, and bee still,
the waues will giue o-
uer boyling, and make
their crests as flat and
leuell as a floore, and
the Maisters of the ship
must needs haue ioy-
full hearts, to see
how merrily shee cuts
the waters, so soone as
shee hath pitcht vp her
P 3 trouble-

troublesome loade, and emptied her wombe of *Ionas* whom shee was not able to digest. I know that amongst the wheate their will bee chaffe, yet if the chaffe were burned; I know that amongst the beddes of Lillies, there will bee weedes, yet if the weedes, were rooted vp; I know that within the pales and hedges of GODS owne vineyard their will bee stones, yet if the stones were gathered out; the burning of the chaffe would relish like a burnt Sacrifice, the rooting vp of weedes would fauour as the smell of Incense, the ridding

ridding of the stones
would bee as welcome
as a Freewill Offering
vnto GOD: Did not
the Starres and the Hea-
uens aplaude *Elias* in the
first booke of *Kings* and
chapter 18. for reclay-
ming them that *halted*
betweene two opinions: for
setling them that were
like to fall downe be-
tweene two professions,
or was it not a labour
well bestowed, whereby
hee cured the land that
was sicke and weary,
not able to beare them,
and purged their Soules
that were sicke and rea-
dy to dye within them,
and highly pleased his
GOD, who was so
P 4 deeply

deepely offended with them. The grieve of the head can no way be better cured, then by purging the stomack, and scouring the body of such infectuous humours as fume vpward, and disquiet the braine, and if Christ be our head, and the Church his body, how should you imagine that his spirit can be better pleased, or our blessed Sauour delighted with any thing so much, as with the sweeping out of luke-warme professors, and the paring away of æquiuocall members with the healing, if they bee curable, or else the cutting off, if they be hopelesse and incureable neutralls.

v159996

Were

Were it not that the time were now ready to impose mee silence, and command mee to let you see the farthest period, I could very hardly part so quickly with so good a poynt: I winde vp all in one word of exhortation. I should thinke my breath and trauell happily bestowed, my Ministry and seruice richly blessed, my paines and labour highly honoured and rewarded, If I might preuaile with authority, to prouide some strong purgation to scour out of the sicke body of this Land, some vnwholesome Tenants, who

Ianus-like haue two faces, the one to looke demurely vp to Heauen, the other wantonly to smile vpon an Idoll, and come to our Churches, onely to saue charges. If I might pretiaile with the Clergy, to prouide some powerfull and passionate exhortations to settle the hearts of their hearers vpon one **GOD**, renoucing Idols, vpon one Sauour, abiuring this sinnefull trash and deceitfull riches. The world knoweth it full well, that our Land was neuer so sicke, that our Church neuer groaned so loud, neuer mourned in such a passion, nor neuer travelled of these
Herma-

Hermaphrodites ; with
halfe so much paine and
griefe as now shee doth,
shee hath already bred,
and at this day shee
both feedeth and clothes
a numberlesse swarme of
out-cast professors , I
meane Church Papists,
and rotten Protestants ,
who sometimes like vn-
to *Iudas* , pretend to
kisse, but if they can
come neere enough , in-
tend to kill her , and
sometimes salute her
Porches, but it is as *Ioab*
saluted *Abner* , with a
Dagger in their pockets, 2. Sam. 3.
shee may conclude a peace
with other enemies , but
these will cut her throat
by way of friendship ,
shee

shee sighes so deeply,
and shee groaneth with so
much anguish, that her
cries are heard, and
her grieffe lamented be-
yond the Seas. It
is no wispering rumour,
your selues haue of-
ten heard it cried here
at the Crosse, that
they are warmly lod-
ged, and richly frien-
ded, and costely fed, with
the marrow and fatnesse
of our owne Land, who
the middest of our Iu-
bilies, doe make flawses
in our peace, and in
the middest of our ioyes
endaunger our liues,
and if any forrener
should inuade the land,
would lend their knives
to

to cut our throats; and
bee the formost men
to beare Armes against
vs.:

This alasse, this is
the malady that ma-
keth the visage of our
Church so wan; and
her face so full of wrin-
ckles, and her backe
so full of furrows, and
her eyes so full of
teares, and her heart
so full of sorrowes, that
though many good Phi-
sitians will speake her
faire, and wish her
health, yet they lance
not the Impostume,
yet they purge not the
fretting humor that con-
sumes and griueth her,
you may reade in her
face,

face, that her gripings and convulsions bee insufferable, you may heare by her groanes, that her paine is intolerable; you may presage by her pulses, the signes and symptoms of desolation and death; and when these Catholike vipers haue broken her heart, what will become of vs, who suffer such Professours as will neuer prooue good Subiects to varnish their neasts, and make their bowers within her: it would doe them good to do vs hurt: it would lengthen their liues, to shorten ours; it would bring them halfe way to Heauen; to bury their

their Ponyards in our
brefts ; it would make
a new Feast , and ano-
ther Holy-day in the
Romane Kalender , if
they might but smell
the burning , and heare
tell of the smoke and
ashes of our Churches,
they are already be-
come so bolde , their
number is so excee-
ding great , their Reli-
gion is so exceeding
bloody , their malice
so inueterate , that if no
sharper course bee taken
to repressse and smo-
ther them , they will
adventure within a while ;
to try whether wee or
they shall bee the
Masters ; and if ey-
ther

ther malice or multitude
can do it , they will
make Bone-fires of our
flesh , they will cut off
our liues , and con-
fiscate our liuings , and
set fire on our Churches,
and martyre our Cleargy,
and massacre our Ind-
ges , and murther our
Princes , and say of
England as *Edom* once
sayd of *Ierusalem*, Downe
with it , downe with
it euen to the very
ground.

And if euer this
day of mourning come
vpon vs (which I pray
G O D may neuer
come;) yet if it should
come wee may thanke
our selues for keeping Ro-
mish

mith: Wasps in our English Hiues.

It were happy for our Land, if wee now at last began to pity and bemoane our selues, and bee somewhat sharpe in keeping them vnder while wee haue the Sword, in our hands, rather then so suffer them to grow so long, vntill they bee able to treade vpon our Religion, or to vaunt or triumph ouer vs. And if any amongst vs can prepare an offering of peace, now or neuer let him bring it; hee that can vtter or conceiue a Prayer, now or neuer let him offer it: Let vs moue

move the Heaven with
crying : spare thy peo-
ple, O G O D, spare thy
people , giue not our
Church into reproach :
Let not the Antichristi-
an hoste bee our masters ;
Let not the blasted Ca-
tholikes bee our Com-
manders ; Let not the
workemen of *Babel* be our
confounders.

Will you haue your
farewell and heare what
ile say at your parting ?
Let mee exhort you (re-
uerend Iudges) who walke
heere in Scarlet roabes,
and sit on seates of Ius-
tice ; to bee zealous for
the truth , to pittie
and compassionate our
Church , to settle your
owne

owne hearts to beware of
luke-warmenesse in your
Religion, that when you
shall leaue these Ben-
ches and put off these
roabes, you may sit on
thrones amongst the foure
and twenty Elders, and
bee cloathed with the
long white Rayment of
Saints, and follow the
Lambe wheresoeuer hee
goeth. Let me exhort you,
godly and religious Ci-
tizens, to bee zealous for
the truth, to vphold and
maintayne the Gospell,
to take heede of coursing
and wandring amongst
religions, to take heede of
luke-warmenesse in your
Christian profession, that
when you shall bee put
out

out of these houses, you may bee receiued into euerlasting habitations; when you shall leaue your trading in this City, you may bee fellow Citizens with the Saints in glory, when these rotten posts and worne-eaten timber of your bodies; shall bee broken downe, your soules may bee carried on Angels winges into *Abrahams* bosome, and you also may follow the Lambe wheresoeuer hee goes. And let vs all begin this day to make our eyes Riuer, and our heads Springs, and our hearts fountaines of teares. And let this
Riuer

Riuer neuer giue ouer
running, let this Spring
neuer giue ouer swelling,
let this Fountayne neuer
giue ouer flowing; vntill
this Riuer of teares be-
come a Sea, and this
Spring of teares become
a flood; and this foun-
tayne of teares become
an Ocean; to wash our
beddes, to water our
couches, to make our
chamber swimme; for
the misery that wee are
like to bring vpon our
selues, for the desolation
and woe which wee are
like to bring vpon our
Churches; for the so-
lemne destruction, and
for the finall subuersion
which wee haue laboured
to

to bring vpon our whole Land, and vpon our Kingdome, by palpable Luke-warmenes in our Religion, and by our want of godly zeale in our Christian profession. And when this riuer of teares shall bee dryed, and these fountaines stopt that wee cannot weepe. Let vs fill the aire and beate the heauens with our prayers, and though sicknesse may put our tongues to silence that wee cannot speake, yet let our hearts breath, and our soules enforce vpon the Heauens some earnest and powerfull supplications, that the dreadfull G O D whom we haue offended may be pleased

pleased to blesse our
Church, to prosper our
Soueraigne, to protect
our Kingdome, to aduance
the Gospell, to encrease
our zeale, to cloathe our
enemies in mourning
weedes, to open the win-
dowes of Heauen and
Crowne vs with his bles-
sings, to cure all our soules,
to forgiue all our sinnes, to
saue all our soules, for his

Sonne CHRIST
IESVS his

sake: *Amen,*

Amen.

UNIV.
LIB.
CAMB.

FINIS.
